THE PRIEST

Vol. IV JULY, 1948 No. 7

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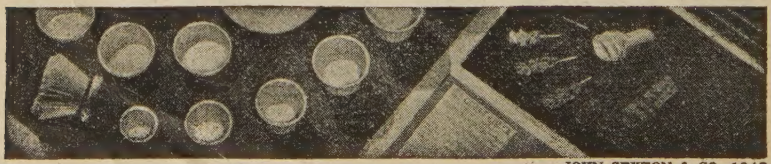

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Currente Calamo

Distinguished Convert

MSGR. MICHAEL ANDREW CHAPMAN, formerly editor of the **Acolyte**, currently our associate and the writer of this month's editorial, has just been made a Domestic Prelate. In fact, this has been a big season for his Right Reverence. It also marked the silver jubilee of his priesthood and his resignation as Rector of the Cathedral in Lafayette.

Of course, as he observes, if he hadn't gone and got himself ordained an Episcopalian minister before he went to the seminary, he'd be among the patriarchs instead of a mere silver jubilarian.

These are the vital statistics on the original Peregrinus Gasolinus:

"Born September 9, 1884, at Auburndale, Massachusetts.

"Educated (?) Massachusetts Public Schools, St. Stephen's College, and General Theological Seminary, New York City. Anglican ordination, 1909.

"Became Catholic, 1918. Attended Mt. St. Mary's Seminary, Emmitsburg, and the Catholic University.

"Ordained by Bishop Alerding of Fort Wayne, May 26, 1923.

"Associated with **Our Sunday Visitor** from 1922 to 1934. Appointed irremovable Rector, St. Mary's, Lafayette, and became first Rector of the newly erected Cathedral. Made Papal Chamberlain October 1, 1945. Promoted to Domestic Prelate May 1, 1948, having previously resigned as Rector and been assigned as Chaplain to Mercy Hospital, Elwood, Indiana. Vice-officialis of the Diocesan Curia for matrimonial cases, and

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Pro-synodal Examiner. Died (any time now!)."

Indeed, we hope Msgr. Chapman doesn't die for a good long time—not, at least, until he has contributed many another article to our pages!

'Exploiting Radio'

THE response to our article in the May issue was fairly good, but one misconception very soon turned up. Many readers evidently thought we were prepared to send out talks "tailor made" of any given length and on any given subject. Our original intention was—and still is—to mimeograph one talk a week and circulate it among those who want it. Perhaps as we get better established, we can offer talks of varying length.

One priest inquired as to what subject we thought would be most effective on the air. There's only one answer to that: Charity—kind thoughts, kind words, kind actions. It's a subject that touches the heart, whether it be Catholic or Protestant. For a source-book, one might use Faber's **Spiritual Conferences.** A similar series could be done on grace, especially the Indwelling Presence, using Many's **Marvels of Grace** (Bruce) as a guide.

A principal problem with local broadcasters is music. The Guild Record Shop of 117 E. 57th St., New York 22, handles a line of Catholic recordings and will send a circular on request. The Catechetical Guild (145 E. 5th St., St. Paul 1, Minnesota) has one album of six hymns ready, with others in prospect.

THE PRIEST **JULY, 1948** **VOL. 4, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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It's a mistake, we think, for the producer of a 30-minute program to make it one long sermon. It is far better, to break the period in two, making the first "entree" a talk, and the second a question-box or the consideration of some practical moral case.—The Catechetical Guild, by the way, has a splendid procedure worked out for a 30-minute show. It draws mail so heavily as to be almost an embarrassment. Fr. Louis A. Gales, producer of the program, will be glad to send details to anyone interested.

The best overall treatment of the subject can be had in a brochure by William C. Smith, producer of NCCM's radio programs—and incidentally, a regular contributor to **The Priest.** He takes care of our NODL column.

Mr. Smith's booklet, called "Production of Religious Radio Programs," comes to about 7,000 words and goes over the field pretty thoroughly, concluding with a bibliography and a list of sources for scripts. If you want this booklet, write to Mr. Smith at the National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Attention, Chandlers!

THE Surplus War Assets Administration has released twenty to thirty tons of material that looks precisely like beeswax to the uninitiated but which, upon analysis, is found to contain not one ounce of beeswax.

Father Chess (a pseudonym), in sending us his memorandum, published in this issue, makes the following observation:

"I do not doubt that some of this material has found its way to candle manufacturers and it may well be that in all good faith some priests are using candles at Holy Mass which do not meet liturgical requirements.

"Perhaps a note of warning might not be out of place in this connection. . ."

Fair Gesture

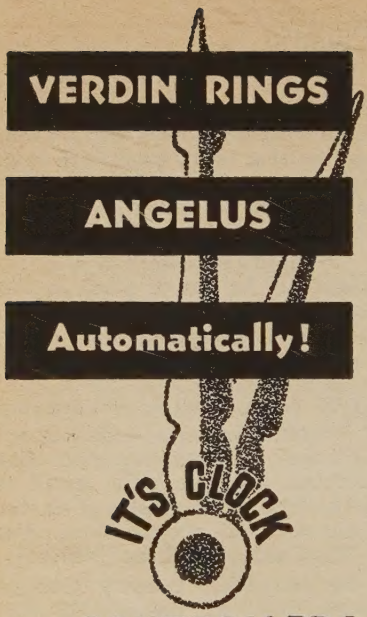
WE could scarcely believe our eyes when we unfolded our **Christian Century** one fine May morning and found the name of John A. O'Brien displayed on the front cover as a contributor. Yes—The-Faith-of-Millions O'Brien!

In an article running through more than six columns, Father O'Brien delves into the problems of church-state relationship with special reference to Catholics and the public schools, stating our case with not less force than tact. This is what we call apologetics at its finest.

Our compliments to **The Christian Century** on their good sportsmanship in presenting the other side of the argument—"Equal Rights For All Children"—a fine and fair gesture on the part of a Protestant journal.

Masonry in Italy

RECENTLY we received an inquiry from Italy about the relationship of American Freemasonry to the Italian. The writer avers that from the time Mussolini put a ban on Freemasonry it has not been able to "operate as a large unit, but has continued to be active in small groups," and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says that it "hopes to become revived and reorganized with American help."

We have a great deal of literature on the subject of Freemasonry but much of it is written from the viewpoint of an antagonist and by quotations from Masonic books.

In Latin countries, such as Italy, France, Spain, Portugal, as well as Mexico and South America, the Grand Orient brand was strongest, and it was definitely and avowedly anti-Christian—even anti-God. The Church suffered very much at its hands in Italy and in France in the past. A one-time Mayor of Rome by the name of Nathan, and a one-time Prime Minister of Italy were aggressive Freemasons.

The Scottish Rite

Here in the United States we have chiefly the Scottish Rite which claims about 4,000,000 members. Most members never reach the highest degrees, and would be able honestly to say that they have not been directed along lines anti-Christian nor even anti-Catholic. But in the last three Degrees they are indoctrinated with prejudice against the Catholic religion. Christ is presented to them as a grand, heroic character, but not as "divine."

However, the high-degree Masonry of the Southern Jurisdiction to which Masons in all states south of the Mason and Dixon Line and west of the Mississippi belong, is as close to the Grand Orient as it could be. We receive its "official" magazine (The New Age), and there are few periodicals in the United States half so anti-Catholic. It is particularly bitter towards the religious school. Masons of this Jurisdiction take

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The translator lived in Italy for several years and there developed his admiration and enthusiasm for the DIVINE COMEDY. How this devotion grew he explains in his Preface.

In addition to the translation the volume contains 172 pages of commentary; in fact, two commentaries: one throwing light on the literal meaning of obscure passages, the other explaining the spiritual or theological contents. The reader will thus see in considerable detail that the poem is an extended parable of Christian doctrine. The value of the book is enhanced by a DICTIONARY OF PROPER NAMES (52 pages).

For those who have yet to be introduced to the DIVINE COMEDY, the present work will help them to appreciate it. For those who have already learned to admire the great epic, this volume will furnish additional explanation.

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credit for having tried to enforce the Oregon School Law, passed twenty-five years ago, later on declared unconstitutional by the United States, which provided for the compulsory attendance of all children at the public schools. In every issue it emphasizes its opposition to a union of Church and State, understanding, of course, that separation of Church and State in Latin countries nearly always meant "persecution" of the Church by the State, the confiscation of church property, the closing of the Church's schools, the banishment of Religious Orders, etc.

We would not like to see the Masons of the United States lend a helping hand to Freemasonry in Italy.

In a book entitled "Geneva vs. Peace," published by Sheed and Ward some years ago, the case was made and, we believe, quite thoroughly proved that the League of Nations was run by Freemasons; that Clemenceau, the then Stalin at the Peace Table, was the head of the Grand Orient.

The spirit of Freemasonry is anti-Christian, because it believes only in a natural religion, seeks itself to become the religion of the members, therefore, has its chaplains, burial service, etc.

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First title in the series is **The Pursuit of Robert Emmet** at $3.00. The club will operate the way the others do. You can send any one book back, but you have to take four out of six titles a year.

Although we are only half-Irish ourselves, we have considerable respect for the devotion of the Hibernians to their heritage—and Garrity is such a fanatical Hibernian that we suspect he'll publish his Irish titles even if he gets only six or eight subscribers. Anyway —we thought we'd help him along. . .

Back Again

THIS point has been brought up before, as we recall it; but we have some more ammunition which brings it up to date. It has been several years since we ran some correspondence on the question of recognition of the collar by the dearly beloved. We found priests expressing (as usual) different points of view. (We certainly have no party line!) One wrote in, implying that he was more hurt than anything else; another that he has always found people friendly; another, that it is largely our own fault: that we are too often gruff when people do greet us, with the result that they finally learn not to bother His Reverence. This latter added the interesting comment, "I know very well that there are priests who could attend a convention of Shriners and after a few minutes have everybody in the place beaming at them and exuding good will."

Here are some more quotes from letters we received just lately, which prove at least that the problem is not yet dead. They come indirectly from the laity, incidentally, so the viewpoint shifts a little. We will merely summarize them; we draw no conclusions whatever.

"I live in a neighborhood in which there are many non-Catholics. The priests who live in the nearby rectory and those who teach at the high school are seen

Continued on page 550

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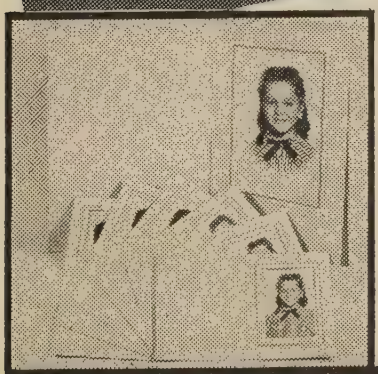

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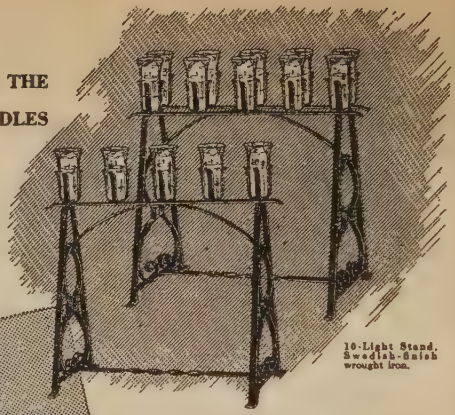

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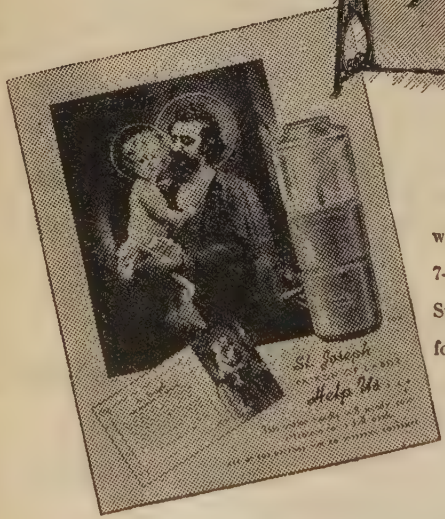

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VOL. IV JULY, 1948 No. 7

Editorial Comment

"Mediator Dei"

"MEDIATOR DEI" is its own best commentary. In concise and lucid periods the Holy Father sets forth the Mind of the Church on those matters of important interest to both priests and laity, comprised under the popular title "The Liturgical Movement," laying down principles, encouraging development of the movement along proper lines, reproving excesses and abuses, recommending (with the force of commands) practical action. It would be both presumptuous and unnecessary to dissect so cogent a document. Let it suffice if we select, by no means arbitrarily, a few points for the consideration of our readers, who are, we take for granted, also readers of the Encyclical itself. For, although the letter is addressed to the "Venerable Brethren" of the Catholic Hierarchy throughout the world, it is intended also for the guidance of the Reverend Clergy of all ranks, and of the faithful at large.

Originating in the Benedictine Abbeys of Germany and Belgium at the turn of the century, the Liturgical Movement has spread throughout the world, manifesting itself in two ways: the study and exposition of the Liturgy as a spiritual and devotional incentive, and the aesthetic and ceremonial reform inevitable in the light of such renewed and intelligent interest in the forms of worship. In this country it is the latter aspect of the Movement which has attracted major attention, and with the passing of American Catholicity from the pioneer stage into a more secure position, both social and financial, there has been remarkable progress in those arts which are rightly regarded as handmaids of religion. We have been building better churches, buying better vestments, hearing better music, giving more intelligent attention to details of the circumstances of worship. Unfortunately, our progress has lacked expert direction, and we are by no means adult, as yet, in

our approach to the problems which have arisen through the change in our circumstances.

The movement, in this country, has been superficial, its greatest danger that it rested on a foundation of taste (not all of it too good) rather than a basis of theological and ascetical principles, as in its European manifestations. It might be put this way: our interest has been in ceremonial and its adjuncts, rather than in the Liturgy itself as at once the source and the expression of a theocentric spirituality.

It is against this superficiality that the Holy Father directs the profoundly theological statement of first principles which forms the dogmatic part of the Encyclical. It is not surprising that the Pope presents nothing new in his exposition of the doctrinal foundations of Catholic worship. The dogmas of the Eucharistic Sacrifice and its necessary concomitant, the Hierarchical Priesthood, are of the Deposit of Faith. His Holiness restates them as the foundation upon which a truly Catholic spirituality can alone be based, and as the touchstone for the avoidance of "grave errors" into which, through "excesses" some might fall simply because of neglect of the "proper study" of them. Because well-intentioned promotors of the movement have fallen into excesses, even grave errors, the Pope proceeds, after stating the norms of dogma regarding the Holy Sacrifice, to set forth the true doctrine of the Sacerdotal Hierarchy, as distinguished from the false and dangerous ideas of those who would seek to enhance the participation of the faithful in the Eucharistic Act into an unorthodox "priesthood of the laity" inviting them, practically, to concelebration.

Later, in the practical part of the Letter, the Pope recommends the use of the Roman Missal by the congregation, limits the "dialog Mass" to those parts ordinarily spoken by server or choir, permits congruent "devotions" (v.g., the rosary) during Holy Mass, suitable to the intelligence of various strata of society, and otherwise describes the proper "assistance" of the laity in offering the Mass at the hands of the priest.

False Archeologism Condemned

The Encyclical asserts the norm of a fully developed Liturgy and ceremonial, as opposed to a false archeologism, which is reprobated no less than three times in the course of the document. As the Catholic Church is a living organism, so her worship is not a mere pageant, but a developed, even developing expression of her spiritual life, but always under authoritative direction. It pertains to the Hierarchy to regulate these matters, and the Pope gently reminds His Venerable Brethren that the Sacred Congregation of Rites, established in 1588, "still has charge of

ordering and prescribing with vigilant care everything that has to do with the sacred liturgy." The efforts of some "who try to bring back into use certain ancient ceremonies and forms" are characterized as wandering from the right path. A specific instance is cited of those who wish to restore to the altar the ancient form of a table, and other instances of pseudo-archeologism are definitely reprobated by the Pontiff. Thus ceremonial and architecture are shown as integral parts of that Law of Faith which establishes the Law of Prayer, rather than the perhaps better known, Law of Prayer which some have supposed establishes the Law of Faith.

Through the Encyclical the Holy Father insists on balance, the avoidance of excess, of false antiquarianism, reminding us again and again that he both remembers the learned and allows for the simple. "Popular Devotions" are recommended, congregational singing is stressed almost in the same sentence in which those who would let us use nothing but the chant are reminded that Pope after Pope has allowed some measure of polyphony in our ecclesiastical music. If, on the one hand, His Holiness condemns (it is not too strong a word) archeologism, on the other he opens the door to a proper and restrained use of contemporary art forms. From beginning to end, the Pope's letter pleads, nay commands, a well-rounded and balanced cultus of the Eucharist as a living Rite as well as a life-giving Sacrament.

Implementation of the Encyclical

Among the significant "recommendations" (i.e. commands) of the Holy Father two, perhaps, stand out by virtue of their timeliness and eminent practicality. The Bishops of the world are admonished to set up Diocesan Commissions charged with seeing to it both that the dogmatic teachings of the Encyclical are preached to the people, and that the detailed recommendations of the Holy Father are carried out in practice. The doctrinal aspects of the Liturgical Movement are to be stressed, both by way of statement of the truth regarding the Eucharistic Sacrifice and the Hierarchical Priesthood, and by informing the laity of errors and danger to which a lack of understanding may lay them open.

In the nature of things, the provisions of a Papal Encyclical, addressed as it is to the Episcopate throughout the world, dealing with theological matters, often intricate and professional in its terminology, are intended to reach the faithful by way of promulgation, or at least publication, and to be explained to them by the Hierarchy through the clergy. Publication of such documents, by the Catholic press of various countries, while going a long way towards making known the

words and wishes of the Holy Father, cannot be expected to fulfill his desire that the matters he presents to the consideration of the whole Church shall, in fact, reach the ears of the whole Church. Even if they did, that would not be enough. It is sad, but it is true, that even the living voice of the living Church may be, and too often is, a *vox clamantis in deserto.*

Very much *ad rem* is a matter (perhaps minor), included in this Encyclical, the matter of the chant, of the congregational singing of the chant. Pope after Pope has spoken of this, especially during the past thirty years, and what has been done about it, in this country at least?

Now, at long last, a Pontiff commands a practical step towards the carrying out of the "suggestions" of his predecessors and himself, and Liturgical Commissions are to be set up in every diocese in the Catholic world, to see to it, among other things, that at least an effort be made to carry out the wishes of the Holy Father, which, after all, express "the Mind of the Church." Thus we have, at hand, the machinery of reform, the method of direction, a norm for the restraining of well-meant but often silly excesses, and the germ from which a truly Catholic Liturgical Movement may develop in something like regularized uniformity in this and every other country. The Pope sets forth the functions of these new Commissions; broadly they are to "carry forward the Liturgical Apostolate, so that under your [the Bishops'] vigilant care, everything may diligently be done according to the prescriptions of the Apostolic See." Apparently the new Commissions are not to supersede those already established by previous Papal command for sacred music and art, but are to work with them, even to implement their recommendations in particular dioceses. The two Commissions, while set up by individual Bishops, have, of course, considerable prestige and authority by the very fact that they are activated by command of the Holy Father.

The Singing of Vespers

The wisdom of the Pope in assigning the practical working out of his various "recommendations" (i. e. commands) appears if we consider but one of the details of reform to which the Holy Father turns his attention. While "nothing is to be prescribed as of strict law for the lay people—it is indeed very earnestly to be hoped that they should take an active part in reciting or singing the office of Vespers on feast days in their own parishes." The Pope urges that this pious custom be not permitted to fall out of use, and that where it has become obsolete (as in this country) it should again be put into effective practice.

Observe the care which the Holy Father takes to make this reform definite. It is not "of pre-

cept" as is assistance at Holy Mass. The people are to take an active part in saying or singing the office. If hitherto abandoned, it is to be revived, and it is to be performed in such manner as to "sweetly entice in various ways the piety of the Faithful." The implications as to the use of the chant and of carefully executed ceremonial are quite plain. Here is an entering wedge for practical exemplification of the whole Liturgical Reform. Those who respond to the appeal of the Holy Father and return to their parish churches in the afternoon or evening, having already satisfied their "obligation," will be the more generous souls, more amenable to the devotional call, and as they are instructed in the chant (a matter for suggestion and regulation from the Diocesan Commission on Music) will surely develop such a taste for it that they will become prime movers in its use during Holy Mass, and able to take their part in its rendition, according to the desire of the Holy Father.

An increasingly general dislocation in the matter of Benediction can likewise be corrected in connection with the working out of this restoration of the Divine Office to popular devotion. In time (who knows) a really good congregation may gather in the churches for vespers and Benediction, as in the days of our distant youth! Surely a more congruous combination than Benediction after Mass. Another point which the Pope stresses is that this revival might go a long way towards counteracting the prevailing secularization of Sundays and holy days. But it is as a sort of practical laboratory test of the commanded reforms that this matter of the restoration of vespers as a popular parochial devotion may be laid in our minds as we watch with the Successor of St. Peter to see what the end may be.

In Mediator Dei, the Holy Father has restated and clarified the dogmatic bases for liturgical observance. He has condemned errors and excesses and clearly indicated the lines along which the movement must procede. This Encyclical is truly and literally "pontifical" — bridging the gulf between what might be called the old and the new order in the Liturgical Movement. What might have become (the Pope saw that danger in time) a violent change amounting to innovation has been securely anchored to the past and directed for the future.

It is to be hoped that a complete text may soon be available to the clergy, in one cover, which they may peruse with that reverence due to a directive which comes to them from the visible Head of the Church, through the Venerable Brethren of the Hierarchy, to be implemented by authoritative Diocesan Commissions in the near future, but which must, of course, in the last instance, be their practical concern, their sacred duty, to carry out in its entirety.—M. A. C.

Methodist Method Applied to Catholicism

Cornelius McGraw, C.P.

They call it "Visitation Evangelism"

PROTESTANTISM is in a bad way. Its losses have been considerable, both in church and Sunday school membership. Church attendance is at a low ebb. Perhaps 30% of the members are regular in their attendance. Revivals do not draw the crowds of yesterday, and they are not reaching the backslider and the unchurched. Thousands of churches (one author lists 14,000 for the year 1943) go a whole year without a single convert.

But the leaders of the Protestant churches have not lost hope. A new movement has sprung up . . . Visitation Evangelism. This is a lay movement, very simple and very effective. The Methodists claim, through its use, to have added during the last year, nearly 600,000 new members.

We, too, have our problems: Mass missing, neglect of the Sacraments, mixed marriages, bad marriages, the problem of the fallen-away and the unchurched. It is a fact well known, at least to most missionaries, that missions are not reaching a great multitude of stray sheep. A church may be filled with a thousand or more people, but if not more than fifty are stray sheep and less than a dozen are unchurched, we are not reaching the people we want to reach. Our converts are, say, ninety thousands a year. We have nearly fifteen thousand parishes. Converts, then, average six to a parish. But some parishes have fifty to a a hundred converts, or even more. Which means that many parishes have no converts at all.

All zealous pastors are anxious about a) getting the fallen-away to attend Mass and to attend a mission, b) validating marriages, c) gaining converts. The problem is to get people to attend inquiry classes. The fields are ripe with the harvest; how reap the grain?

To Be Adapted and Adopted

This article is written in the hope that some of its readers may find in Visitation Evangelism at least a partial solution of some of their problems. The plan can be adapted and adopted. It is taken, substantially, from *New Testament Evangelism* by Arthur C. Archibald (Judson Press, Philadelphia and Chicago, $2.00).

But first, may we quote? "One wonders how far failure of the church to enlist the layman in active Christian work is responsible for our present evangelistic decline. A clergy-centered

church, which in many quarters is becoming more and more pronounced, soon loses its evangelistic nature."—"The laymen are our last reserve to save the world. The hour of the layman has struck. In every church we have not one but from a hundred to a thousand potential evangelists."

Here is an outline and adaptation of the method used in Visitation Evangelism:

Define your purpose. What do you want? Church attendance by careless Catholics? Frequentation of the Sacraments by the careless? Mission attendance? Church attendance by non-Catholics, especially the unchurched? Attendance at your inquiry class?

You should have only one purpose at a time. Make up your mind what it is to be.

Whom to Contact?

Get a definite idea of just which people you want to contact. You must have an accurate knowledge of the religious status for *all* the people living within the boundaries of the parish. So a complete census is the first step. There is only one way to get it. It would be a mistake to try to get it from collection envelopes. The key word to success is definiteness.

"Most of our efforts are futile because they are so confused, unintelligent, and sloppy. Make up a list (the larger the better) of prospects. This is most important. You can expect 10% to respond."

Prepare duplicate cards of different colors, with name, address, age, occupation, church membership, all other useful information.

It is necessary to convince the members of the parish of "the centrality of evangelism in the Gospel program. Realistically we face the fact that the average church is not interested in evangelism; will not rise to an evangelistic challenge; will heartily ignore evangelistic meetings; and unless dealt with in a courageous and heart stirring manner by a soul-loving pastor, is more than willing to ignore the entire matter."

Hence a series of Sunday sermons on the "Centrality of Evangelism."

"Expound the various phases of evangelism, world wide and history wide. Show how every aspect of church endeavor . . . educational, missionary, stewardship, fellowship, recreational . . . depends for its on-going upon the seeking and saving spirit at the center." One need only give this a Catholic turn.

Preparatory Preaching

Then at least two sermons on New Testament methods of evangelism. Trace the methods of Jesus: instruction, sending two by two, etc. . . . Stress New Testment examples: Andrew, Philip, John, Peter, the ordinary Christian layman going from house to house. Show how these fishermen by the power of an inspired and aroused laity ac-

tually conquered Rome in a few hundred years.

Call a meeting of your trustees, and the officers of all your church societies, the K. C., Holy Name Society, St. Vincent de Paul Society, Altar Society, and Sodality. Explain the proposed campaign, and the reason for it. Explain the methods to be used. Ask a vote of approval and their recommendation of the plan to the parish.

In the last sermon on individual evangelism, or, as we would say, Catholic Action, stress its obligation, by reason of Confirmation and the call of the Holy Father. Show the joys and the rewards of the work. Show what others have done. Read the recommendation of the trustees and officers. Have it adopted by a standing vote. This plan enlists the whole parish. The Legion of Mary calls for a select group only.

Call a meeting of each of the parish societies and explain to each their part . . . show just what they can do. Ask them to nominate *one* member to serve on the Committee.

Four to six weeks before the active work begins, organize "preliminary visitors." They make a social call. "The visitor is here to represent the Church," and so announces himself or herself. A word of information about the church is given. This information has been prepared by the pastor and given to each visitor to memorize: what the church stands for; the size of the church; its location; hours of service; the choir and pastor; the organizations in the church, especially those in which the prospects might be interested. If there are children in the house, explain in detail the child and youth program of the church.

Visitors note reactions. Is the attitude hostile, critical, bitter, or favorable? They note on the back of the card: "Follow up" or "Remove."

They leave a suitable leaflet, or a parish Catholic-art calendar.

When the reports of the preliminary visitors are all in, revise the list of prospects. Drop the hopeless names. Send a personal letter to every man and woman, boy and girl on the list. In it announce the nature of the special effort the church is about to make. Make a personal appeal. Tell them two visitors are coming and ask them to receive them in the name of Christ.

The Pastor's Example

People cannot be driven into this work but will follow a pastor's example.

We must *convince* them that Visitation Evangelism is the way Jesus and His Apostles worked and that it is the way He expects us to work today.

Show them that others have done it and succeeded; furnish examples, both ancient and modern.

Explain the qualifications required: a good Catholic life, zeal, and a willingness to try. Emphasize that you ask only two

hours a week for the duration of the campaign.

Form an organization and give it a special name.

Announce a definite objective; a hundred members for the inquiry class.

Call for a definite number of enlistments.

Have a Holy Hour for success.

Then put pledge cards in the pews for the following Sunday morning. Ask volunteers to sign them and drop them in the basket. If you do not get the required number, make a list of those who disappointed you and call on them personally.

Training Them

Call a meeting of the visitors. Congratulate them, etc. Announce the training class to meet once a week for five weeks.

The important thing "is not what they learn but getting their minds, souls and wills saturated and steeped with the spirit, warmth, and passion of the evangelistic message and mission."

Impress on their minds that they are never to argue, preach, or enter long discussions. They are *reapers* and if they stop to sow among the ripened grain, the harvest will perish before it is gathered.

They need zeal. They need a clear ideal of their specific mission . . . for instance to get fallen-aways to attend Mass. They need a complete grasp of the methods to be used. They should be able to answer pertinent questions; for instance, if the drive is for members of the inquiry class, they should be able to say when it starts, the hour and place of the meetings, how to get there, how long the series will last, who will conduct it, the topics, the purpose, who will attend, what it will cost.

Make teams—two men, two women. Some volunteers will not be suited for the work of visitation, so a prayer partner is assigned to each team, whose duty it will be to pray daily for the team, and who prepares literature, cards, etc.

Sending Them Out

Call a meeting (Monday night?). Have a *good* supper. Sing a hymn and say a prayer. A brief talk by the pastor, explaining the preparation made, that souls are waiting, that they bear an invitation, that no one will object to an invitation, that the Holy Spirit goes before, etc. Then distribute the envelopes, one to each team, containing only two names. Let them talk for a few minutes, then ten minutes prayer (Rosary?) and Benediction. Then send them out; not later than seven-thirty.

May we suggest that readers who are interested purchase a copy of *New Testament Evangelism* by Dr. Archibald. It contains further details, sample letters, leaflets, and pledge cards. The book is well written by a man who knows what he is writing about. It could be used in our seminaries.

Not all ministers, of course,

are enthusiastic over this plan of Visitation Evangelism.

"There are certain kinds of people in the church who cannot be kept in it without some man eternally trotting at their heels. When I find such stock in a church I am preaching for, I give them plainly to understand that if they haven't religion enough to come out to the Lord's house and worship their God, without being driven up every Sunday like a parcel of stray cattle, they can jump over the fence and starve to death in the wilderness. Brethren, I'm not coming down from the intellectual work of the pulpit to make a common herd boy out of myself." Such is the attitude of one minister.

"It is well known that a pioneer in the development of Visitation Evangelism was Guy H. Black. As minister of a large metropolitan parish, he hit upon the idea of training laymen for evangelism and sending them out two by two to call upon prospective church people in their homes. When his plan proved successful in his own parish, he extended it to larger circles. He has since directed visitation crusades ranging from an entire episcopal area, through state, district, city-wide and single church efforts. More than 20,000 churches have participated in the crusade." (Recently a four-day school of Visitation Evangelism at Atlanta, conducted by Dr. Black, was attended by 275 Presbyterian ministers and 400 laymen.)

"Ministers to whom Dr. Black explains the plan are almost invariably hostile. They say it is mechanical, superficial. Black himself is 'not spiritual enough.' Some protest that he high-pressures people into the church; others complain that he doesn't pay suffcient attention to hell fire. Then, having delivered their opinion of Black, they take up his method and win hundreds of converts."—So writes C. S. Lowell in *The Christian Century* (Aug. 14, '46).

Rev. B. C. Fisher of First Baptist Church, Newton, N. C., writes (ibid., Sept. 18, '46), "Through a program of personal evangelism we have enlisted 187 new members. Out of them 85% are regular church attenders and 90% are regular in their contributions."

Dr. Archibald welcomed into his church at Lowell, Mass., as the result of the plan outlined in his book, 458 new members in one year.

Here's a story that's going the rounds in Rome. A Jesuit told a Dominican that evidently the Dominicans would now all become Suaresians, their new General being Fr. Suarez; to which the Dominican replied that this of course was unfortunate, but still not as bad as the poor Jesuits, who have now become Jansenists, their General being Fr. Janssens.

Attention, Chandlers!

Watch your beeswax!

Gregory Chess

DURING the early years of World War II, imports of beeswax from Cuba, Puerto Rico, Central America, South America and Africa began to fall off due to shortage of space on ships. Permits had to be issued for the imports and these gradually became more scarce. At the same time increasing quantities of beeswax were used by the Army and Navy, and by suppliers of material for both, for waterproofing and polishing.

A shortage of beeswax naturally arose. Normally the production of beeswax in U.S. varies from three to five million pounds a year, and about the same amount is imported. Bees have to eat about six pounds of honey to produce a pound of beeswax. The honey and wax producers, by careful attention to the saving of scraps, were able to increase the production of beeswax in proportion to the amount of honey stored until it averaged about two pounds of wax for every hundred pounds of honey.

Some industries requiring certain chemical characteristics were interested in substitutes. Lanolin replaced beeswax in many cosmetics. Synthetic waxes were developed having the same chemical properties of beeswax. These synthetic waxes did not have the tensile strength of beeswax nor other familiar characteristics and so did not come into general use. They were inferior both for waterproofing and for polishing.

During this beeswax shortage a new interest was taken in so-called microcrystalline mineral waxes. These were not new for certain oil companies had known of them for years. However, through changes in refining, larger quantities were available, and these mineral waxes, not conforming to beeswax in chemical characteristics but resembling it in many of the physical characteristics, began to be serious contenders of beeswax for waterproofing canvas, tapes, cords and also fabrics for uniforms. For certain waterproofing purposes the microcrystalline mineral wax was often compounded with vegetable wax or with animal wax to make a wax resembling beeswax. This came to be known as a beeswax compound although usually the mineral wax formed a substantial per cent of the contents. In the years following World War II this compound was offered as beeswax to the candle manufacturers by the Surplus War Assets Administration. Private speculators also bought and sold this wax. It bore no government guarantee of purity. It was ac-

companied by no chemical analysis or other proof of purity, but some unscrupulous buyers eased their consciences by assuming that it carried a government guarantee.

Such wax was offered at prices below that of beeswax. Twenty to thirty tons or more were often available from various Surplus War Asset depots and private warehouses in different parts of the country. Buyers quickly found the material to be mineral wax rather than the combination of cerotic and palmytic fatty acids known as beeswax. The familiar saponification test proved, chemically, that the fatty acid content was low or missing altogether. Beeswax or other fatty acids, heated with caustic soda or potash, or other strong alkalies, will go into solution, viz., will become soft soap. When mineral wax is heated with a strong alkali it is not acted on and after cooling, the original amount of wax may be lifted off the surface of the liquid. It is acted upon by the alkali only in proportion to the slight amount of fatty acids present.

This material seems to be out of the hands of the Surplus War Assets Administration but private buyers continue to handle it. The offer of the so-called beeswax is usually announced over the telephone. If the purity or genuineness of the product is questioned the reply often indicates that the wax is a compound. The dangerous part of the situation is that after the real nature of the wax is proven, the material continues to be offered as beeswax. This affects the standards of Altar Candles and of Sanctuary lights, for the purity of the important raw material, beeswax, is in jeopardy. Pure beeswax is difficult to work with; it is not a wax that lends itself easily to the conventional dipping process. There is real danger that the quality of Sanctuary lights and Altar Candles may decline, not because of deliberate misbranding on the part of the candle manufacturer, but because of carelessness in selling and buying as pure beeswax a wax having many of the physical characteristics of beeswax but made up mostly of microcrystalline mineral wax. Those who purchase the lowest priced merchandise are encouraging the use of low priced substitutes for the pure product of the hive.

No Stumbling Block to This Jew

"The time will come, when we will adopt the system of the Catholic parochial schools. I think the Catholics are to be admired for the way they provide for the religious education of their children. I hope and trust that we will follow their example."—Justice C. H. Breitbart.

Are Protestant Baptisms Valid?

A discussion of the principles involved

Joseph L. Donovan, C.M.

SOME time ago I was asked my opinion about the chances for conjugal liberty in the case of a prospective convert, a girl of seventeen and already baptized in the Christian Church (also called Church of the Disciples of Christ and Campbellite Church) who had married an unbaptized man and afterwards was divorced from him. The Diocesan Court where this young catechumen lives rejected the plea for conjugal freedom on the ground that the baptism in question is doubtful and that the doubt is a doubt of law and not of fact; therefore, the local authorities have no power to declare the baptism invalid; accordingly, that her only recourse is a petition to Rome after her unconditional conversion for a dispensation from the natural bond of marriage in favor of the faith. The sources cited for refusing action locally are the four answers made to the Vicar Apostolic of Oceanica by the Holy Office on December 18, 1872, in response to the four baptismal doubts which had been proposed.

Now I contend that if the real sources are gone into fully, there will be found three distinct grounds for granting conjugal liberty: 1. presumptively invalid baptism; 2. presumptively invalid marriage; 3. at least a dubious marriage consent which will be resolvable under Canon 1127 into no consent presumptively. Since this case is typical of thousands of other cases coming under one or another of those three working principles already sanctioned by the Holy See, I feel every phase of this same case should be thoroughly discussed for most of our dioceses continue to refuse to handle these kinds of cases, for reasons that I am convinced are without solid foundation. Surely souls in ever increasing numbers are here at stake. If these souls anxious to enter the Church can be accorded conjugal freedom on solid and traditional principles, what justification can be alleged for denying these souls that same liberty?

Effect of a Clearly Heretical Ritual

Let me resume by remarking that the sources already referred to deal with another point altogether. When analyzed in their context those sources are found not to be *all* of the Church's doctrine but refer solely to phases of non-Catholic baptisms which are not at all per-

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tinent in this case. I can best introduce this proposition by repeating several paragraphs that I wrote in *The American Ecclesiastical Review* for February, 1931, apropos of Baptist baptism as presumptively invalid because conferred under a clearly heretical ritual. These are my words:

"Once we look into the baptismal jurisprudence of the Church as revealed in the decisions of the Holy Office cited in the sources of Canon 1070 No. 2, we are surprised at only one phase of that jurisprudence. I mean its extreme up-to-dateness.

"Three of those decisions give the substance of that baptismal jurisprudence and at the same time indicate the lines of its development. The first decision, issued 17 November, 1830,[1] was in response to the query of how Protestants living in localities of doubtful baptisms were to be considered when married to Catholics. Were they to be considered as laboring under the impediment of *disparitas cultus?* The answer is illuminating because the frequently quoted clause—"censendum est validum Baptisma in ordine ad validitatem matrimonii"—is only one out of the decree's three provisions and has reference only to those baptisms which actual investigation has discovered to be doubtful. In this particular decree, deference is shown to one category of Protestant baptisms that cease entirely when we come toward the end of the century; for the decree declares that those Protestants whose sects use a valid ritual of baptism are to be considered validly baptized. This accorded to baptisms of certain Protestant sects a working validity on the strength of the ritual alone, as is done generally, with the baptisms of schismatics of the Orient. But on 17 January, 1883,[2] this rule was changed into the prescription that the mere fact of the Anglican ritual having been used did not beget a working certainty of valid baptism."

Decrees of the Holy See

But to get back to our first decree, that of 1830. We find that the other rituals mentioned are those which prescribe the conferring of baptism without the necessary use of essential matter and form. In this event each case of baptism is to be examined on its merits; and it is only when doubt persists that the baptism is to be considered as valid in relation to the marriage in question. The implication is evident. If the same investigation happened to show that the baptism had been certainly valid, then the marriage would be considered as null and void, just as in the third case where the fact is certainly known that the sect does not baptize at all. The expression, "ex consuetudine actuali il-

1. Codicis Juris Canonici Fontes, Vol. IV, pp. 152-53.

2. Fontes, Vol. IV, p. 141.

lius sectae," is worth carrying in mind; for in the third decree it receives an extended meaning.

We are now at the second decree, issued 18 December, 1872, and addressed to the Vicar Apostolic of Central Oceanica.[3] The part pertaining to baptism revolves about doubts that had been proposed by this missionary prelate. And the doubts are based upon a supposed *necessary* connection between the errors of the minister baptizing and the intention that the said minister carried into the ceremony. Before formulating a denial of this false doctrine in sacramental intention, the Holy Office quotes Pope Benedict XIV as saying that a bishop must beware of pronouncing baptisms doubtful on the *score alone* that the baptizing minister did not intend to regenerate; for Pope Saint Pius V had already forbidden the Calvinists in France to be rebaptized on these grounds alone.

Then the Holy Office cites Bellarmine as refuting the alleged doctrine of Trent to the effect that the minister in order to confer validly a sacrament must intend not only the sacramental act but also the sacramental end. And to illustrate how the end of a sacrament, in this case regeneration, need not be intended, the Holy Office instances the example of Pope Innocent IV, who had pronounced valid a baptism conferred by a Saracen, in spite of the fact that the infidel said he did not believe the immersion had done anything else than *wet* the person baptized; provided, of course, that the same Saracen had intended to do what others do in baptizing.

Thereupon the Holy Office concludes with a negative response to the twofold doubt proposed and assigns as a reason the commonplace of sacramental theology, to wit, that an error about the effect of baptism does not destroy the intention of doing what the Church does. In other words, so long as a person intends to baptize, he validly confers the sacrament, no matter what his views of baptism may be. Quite clearly such a person intends regeneration implicitly; otherwise, he could not intend the action, the *quod facit Ecclesia*. The Church has always been at pains to assert that the *finis operis* of no sacrament need be intended explicitly. And this is what the Holy Office drives home through this second decree with telling force.

Human vs. Forensic Intention

This same doctrine, however, differs greatly from the one with which we are concerned, namely, that a Protestant baptism outwardly regular is valid; or that a Protestant minister so long as he conforms to the ceremony of baptism has to intend to do what the Church does, that is, to baptize, to do what Christ instituted, to carry out what His true followers practice, etc.

3. Fontes, Vol. IV, p. 335.

Such an asertion is an adoption of the Protestant *forensic* intention and a surrender of the Catholic *human* intention. Baptism must be intended simply, not qualifiedly; for in the latter instance something else besides the thing left by Christ to do is willed.

To illustrate by two examples. "I want to baptize—and baptism is a mere sign of regeneration; it does not in any way effect regeneration," etc. Here we have baptism simply willed or intended; and the accompanying error does not touch the intention at all: therefore, it does not exclude regeneration, which is implicitly willed in the very *act* of baptism, so long as this act is not qualified by a qualification destructive of the *finis operis* of the baptism, or regeneration. But things are just the other way if I say implicitly or explicitly: "I intend to wash, sprinkle or immerse this person in water in the name of the Father and of the Son and of the Holy Ghost as a *sign* of his regeneration and not as in any manner effecting that regeneration; for such is the baptism that Christ instituted and commanded to be given in the name of the Most Holy Trinity." Here we have something intended that is not baptism.

The thing intended is as truly an exclusion of the sacrament of regeneration as the early Protestant "Lord's Supper" or "Communion Service" by regularly ordained priests was the exclusion of the Sacrifice of the Mass; or as the Anglican giving of orders under Edward and Elizabeth by bishops, who had themselves been validly consecrated, was the exclusion of the sacrament of orders. In each instance the more general intention of doing what Christ had done and ordered repeated to the end of time was actually qualified by a particular heretical intention incompatible with the nature of the Eucharist and of Holy Orders. There was the absolute desire to exclude sacrifice, the desire to renew the Last Supper in a commemorative, even a sacramental way, but at the same time in no manner as a Sacrifice. There was the desire to set apart ministers of Christ; yes—but not sacrificing ministers; merely preaching or baptizing and communion-giving ministers. In like manner, in the intended symbolic baptism there is the absolute desire to have a baptism which does not regenerate but which merely proclaims regeneration otherwise effected.

Invalidating Qualifications

Our second decree, then, teaches that regeneration has not to be explicitly intended in baptism. The intention of *baptizing* suffices; but of baptizing simply, not qualifiedly, when the qualification introduces something essentially different from what Christ ordered done through baptism. And this second decree orders inferentially what the third decree, the one

we are about to consider, orders expressly. That is, we must find out what intention the minister actually had in baptizing and judge accordingly of the validity or the invalidity of the baptism, and not at all determine the validity or the invalidity from the *a priori* opinion of the minister's doctrine on baptism. The question is purely one of fact.

The third decree, 24 January, 1877,[4] is much better known for what it does not teach than for what it does. The Bishop of Nesqually (former name of the present Diocese of Seattle) had again brought to the fore doubts about baptism and about marriage based upon Methodist errors of non-regeneration and dissolubility. The Holy Office's pronouncements on the marriage doubts can be dismissed with the remark that the bishop was ordered to act upon, not what Methodists thought about marriage but upon what the parties contracting marriage actually intended against the indissolubility of the union, either directly or indirectly, explicitly or implicitly, in the event that they intended anything against it. But the pronouncements on the doubts of Baptism are so strikingly up-to-date that we are inclined to look at the year of the decree a second time to make sure that it did not emanate from the Holy Office after Pope Leo XIII had condemned Anglican orders.

The doctrine of the second decree, that of 18 December, 1872, is rehearsed. The bishop was told that errors about baptism alone do not preclude a right intention, nor do they of themselves beget a general presumption of invalidity. The bishop was then reminded of the general rule which had been laid down on 10 March, 1824, and repeated on numerous occasions afterward, whereby it is ordered that when converts come from sects which do not baptize at all or which baptize invalidly, as the Quakers do, those converts are to be solemnly baptized before being admitted to the other sacraments; but that persons coming from denominations such as the Anglicans, who not only baptize children but who, as their ritual shows, baptize validly, are to be received into the Church upon their abjuration of heresy and absolution from censures. However, the individual cases presented are to be gone into separately; for abuses of administration or other reasons can cause a serious suspicion of invalidity to arise. If that suspicion is not cleared up, conditional baptism is to be administered secretly.

The Reply to the Bishop of Nesqually

With this as a background the Bishop of Nesqually was told that if there is any general presumption which can be entertained as a working principle, it will have to be derived, not from the defects and abuses of individual ministers of the dif-

4. Fontes, Vol. IV, pp. 336-374.

ferent sects but from the *character, nature,* and above all, from *the actual practice of those same sects.* Hence with regard to the question at issue (the baptism of the Methodists under consideration), only two queries are pertinent: 1. whether or not the rite of administering the sacrament of baptism as retained by the Methodists of those parts has anything in it that could induce nullity; 2. whether or not the ministers of that sect do as a matter of fact follow those prescriptions. The first query can be easily answered by consulting the rituals of the sect in use in that region to see what has been prescribed for the administration of baptism; the second, by careful and prudent investigation in each case to ascertain the fact of baptism and the mode of administering it. If after investigation it appears that there was no baptism conferred, or that baptism was invalidly conferred, then absolute baptism must be given those who present themselves for admission into the Church. But if after investigation there is a doubt, a prudent fear, then the persons in question should be baptized conditionally, though secretly.

(To be continued)

Advanced Catechism

Bishop O'Connor of the Madison diocese recently was quizzing a group of children before confirming them, and he asked one of them the stock question on such an occasion:

"Tell me, who can confirm?"

Quickly and with no uncertainty the tot replied:

"After January first, 1947, any priest can confirm in danger of death."

This was on the same day that the legislation was made public, and most of the priests present were not aware of it as yet. Amid the general surprise, the Bishop turned to the Pastor and remarked:

"Your children are certainly advanced in their knowledge of the catechism."—**The Liguorian.**

It is the "Ipso Facto" which Hurts

A Catholic friend of mine has just learned that he is subject to ipso-facto excommunication from his church because he wrote an article unfriendly to the Church of Rome. He brought to me the official announcement of the Vatican which shows the degrees of culpability. There it was in black and white.

"I think I could stand the excommunication all right," he said, "but it is the 'ipso facto' that has got me worried."—**Church Management.**

The Rural Homestead

To each his vine and fig-tree

Patrick T. Quinlan

IN writing recently concerning the objective of the National Catholic Rural Life Conference, we called attention to the fact that according to its third objective, the Conference hopes to settle more Catholics on the land. While striving for the realization of this objective, the Conference is not unaware of the impossibility of turning the average city dweller into a successful full-time farmer. On the other hand, it is likewise aware of the fact that urban life as we find it today makes it very difficult for Catholic families to live in conformity with the fundamental principles of Christian living so frequently enunciated in the Encyclicals of recent Pontiffs. Speaking of Family Life, Pope Pius XII said in 1942:

"We should like to address a fatherly word of warning to the rulers of nations. The family is sacred; it is the cradle not only of children but of the nation, of its force and of its glory. Do not permit the family to be alienated or diverted from the high purpose assigned to it by God."

Concerning the right to ownership of private property, Pope Leo XIII spoke briefly and to the point in *Rerum novarum* as early as the year 1891: "The law should favor ownership and its policy should be to induce as many as possible of the people to become owners." This attitude of the scholarly Leo has been firmly echoed by the present reigning Pontiff, for on December 24th, 1942, he said: "To this right corresponds the fundamental obligation to grant private ownership of property, if possible, to all."

Seventy-two Hundredths of a Child

And yet in spite of these words of encouragement toward family life and toward the ownership of private property which would promote family life, the records of our nation show that our people, Catholic as well as non-Catholic, are becoming more and more a propertyless people and our families are becoming smaller and smaller.

The mayor of a great metropolis in a radio broadcast pointed recently with pride to a proposed post-war project of an equally great insurance company which will settle 1,250 families on twelve acres of land. A leading journal of the same city gave publicity to the words of this leader and wrote in part: "For middle-class families, the new project will embrace 1,250 apartments to shelter 3,400 persons at an average basic rental of approximately $12.50 a room a month."

This is the last of Fr. Quinlan's series on the rural life.

Neither the thinking of the mayor nor that of the editor is in line with the thinking of the Supreme Pontiffs as enunciated above. Each of the so-called families of each of these apartments is to consist of a husband and a wife and seventy-two one-hundredths of a child. Such families contribute little to the reproduction of the population of the nation. Each family is moreover a tenant family and receives no encouragement toward ownership. In paying his tribute to one insurance company for this post-war contribution to the nation, that mayor gives counsel to other companies to go and do likewise.

The Rural Homestead

Just how to reconcile the ambition of the N.C.R.L.C. to settle more urban Catholics on the land with the recognition of the fact that the average city dweller does not turn out to be a successful farmer! — there is the crux. And yet the Conference is convinced that its ambition can be realized with satisfactory results. There is a middle course between city living and full-time farming. There is the Rural Homestead. Such a rural way of life would give actuality to the desires of the Popes.

We would describe the Rural Homestead somewhat in the following manner: It would be established on no less than one fertile acre of land (at times on two or three acres). It must be owned by the homesteader, for only ownership makes of the family permanent dwellers. It should be located within reasonable commuting distance from the office or the factory in which the family breadwinner earns the cash income for his family.

Fullness of Life

Such rural living will provide fullness of life for the family of the homesteader which occupies such a blessed acre. The home should be sufficiently large to accommodate the actual family as well as a goodly potential increase in membership. There should be a stable for a cow or a goat as the case may be, a coop to house enough chickens to supply the family with eggs and an occasional fowl for the table. There should be sufficient space set aside for a playground for the little ones that they might recreate themselves without getting into mischief or on their neighbors' sensitive nerves. The garden plot should be large enough to permit the growth of a varied supply of vegetables to place on the table throughout the summer months and to store in the cellar for seasons in which plants do not grow. The homestead family will find this cellar and its contents of greater value than are treasures hidden in vaults. There is space on the homestead acre for an orchard, for a variety of fruits—apples, pears, cherries and peaches. A minature vineyard could also find its place with its cherries and its grapes.

Here the essential wisdom of ownership is made more mani-

fest. No tenant on a rented acre will be inspired to plant strawberries, asparagus or the like, since these demand more than a single season for production. Neither will a tenant family be tempted to set out fruit trees, since years must pass before a harvest of fruit might be expected. Tenant gardens frequently turn out to be of the victory-garden type which is grown on borrowed ground. It leaves both the soil and the owner poorer since there is no desire to return the property to the owner in better condition than that in which it was found.

The members of a family established on an acre such as we describe will soon appreciate their way of life and rejoice therein. Potatoes, cabbage, a mess of beans brought fresh from the garden plot, a supply of eggs from the hen house, a pail of milk, require little cash transaction and but a slight drain upon the earnings of the breadwinner who goes daily to earn the money necessary to meet the bills which necessitate an outlay of cash. Those who have already experienced this way of life are now able to interpret for themselves the meaning of the scriptural passage: "Every one under his vine and under his fig tree."

Available Rural Comforts

The city has no comfort to offer today which is not available to the rural homesteader. Such a homestead can be established on a hard-surfaced road. Electric power is available together with all of the conveniences which such power provides. There are plenty of communications with the rest of the world, the radio, the press, the mail brought to the very door. A superior supply of water is provided with artesian wells with their limpid waters flowing in convenient places. The homesteader will not yearn for the movie or for public amusement as does his city brother since he looks upon these as mere absorbers of surplus hours —and yet these are within reasonable distance should there be an occasional demand. The rural dweller will enjoy all the comforts of the modern city together with the pure air and the freedom of the wide open spaces which the country offers as an added inducement.

A Rural Trend

In spite of the gloom of recent years there exists an encouraging trend. City people are looking ruralward and this glance is quite general. Frequent letters in the mail of Rural Life Directors from the cities and the metropoles of the nation give strong evidence of this fact. Urban folks are seeking rural counsel from the Directors appointed by their bishops and these men are doing all in their power to provide sane advice to those who seek it. Typical of the correspondence received by Directors is a letter from a metropolitan policeman

to a Director outside of his diocese (there is no Rural Director in his particular diocese) in which he writes in part:

"For some time I have dreamed of quitting the city, getting out into the country, and establishing myself on what is known as a subsistence farm."

In concluding his letter, he asks the Director the following practical and pointed questions:

1) Is my idea practical or not?

2) Are there any books or pamphlets which you could recommend which would aid me in making my decision?

3) What are the opportunities to give my children a Catholic education in the rural area?

4) Should I wait, say, ten years, until they have at least a high school education?

5) Is farming at my age too hard in view of my inexperience? Then comes the grateful response to the letter in which counsel had been given:

"Thank you very much for your kind and most encouraging reply to my inquiries. What you call rural homesteading is, I believe, what I want to do. . . I feel that it will be the best move in my life when I go from the city into the country. I view with alarm the pagan, anti-religious, materialistic elements which have practically taken over the city and I am most anxious to remove my children from this environment."

A Sacerdotal Contribution

The clergy throughout the land, both urban and rural, can make a distinct contribution toward placing city people who seek rural surroundings which will make possible for them the application of the principles enunciated in the Encyclicals concerning family life and ownership. City pastors could keep the Rural Director of their diocese informed concerning families of their parishes who are looking for rural location. Thus the Director might warn these families lest they settle in places too far removed from the church and in doing so occasion a potential cause of the loss of Faith in the next generation. Rural pastors can render a service to the Catholic people if they keep their Director informed concerning places available within easy reach of their churches to be purchased by Catholics who seek to settle on the land. I am becoming more and more convinced that it would not be out of place to establish a rural-life office in the main building on Main Street of every large city as a clearing house for the information suggested above, from which the Director could offer this information to those who seek it.

Humility is by no means an abdication of our personality. On the contrary, its practice means a most intense and life-long effort of our moral courage.—**Cardinal Mercier.**

Conflicting Opinions On Indulgences

How often is Holy Communion necessary?

Francis Joseph Mutch

IS the reception of Holy Communion once a week ordinarily sufficient to gain all the indulgences of the week, the gaining of which requires Holy Communion? This question is often answered in the affirmative. I have thus answered it in articles in *The American Ecclesiastical Review,* the *Homiletic and Pastoral Review, Our Sunday Visitor, Novena Notes,* and *Emmanuel.* And I was likewise quoted in *Theological Studies* (Vol. ii, No. 4.) to the effect that one Communion a week suffices for the gaining of the *En ego* plenary indulgence every day of the week. After I had formed my own opinion (I had no certainty at the time), I was very happy to learn that the late Jesuit canonist, Father Vermeersch, substantiated the same in *Periodica de re morali* (Vol. 17, p. 75, 1925). And, naturally, I have tried to make the matter plain in my pamphlets "Indulgence Aid" and "Little Prayers With Plenary Indulgences" (Our Sunday Visitor Press).

After the careful consideration I had given to that point in Canon Law, it was a shock to me on learning that Monsignor de Angelis in his *De Indulgentiis: Tractatus quoad earum naturam et usum* (Polyglott Press, 1946), does not agree with Fr. Vermeersch. Msgr. de Angelis is *Substitutus* of the Section on Indulgences of the Sacred Penitentiary. But the author says that he writes as a private theologian and canonist, and that we need attach no weight to his conclusions other than the evidence for their support. In the same kindly spirit in which the work is offered to the competent reader, I shall attempt to uphold the opinion of Fr. Vermeersch in his interpretations of Canon 931 and 933.

In his No. 81, the author gives the substance of Canon 933, and then comments on it:—

"81. Unica Communione plures acquiri possunt indulgentiae *pro eadem die concessae,* pro quibus acquirendis Communio praescripta sit, dummodo tamen reliqua opera singulis indulgentiis imposita statuto tempore et modo peragantur (Can. 933)." (Italics supplied).

The pharase "pro eadem die concessae" does not occur in Canon 933, and the insertion of those words, in my estimation, is at the bottom of the difference in judgment between Msgr. de Angelis and Fr. Vermeersch. Canon 933 correctly is:

Fr. Mutch is a priest of the Lafayette Diocese.

"Uni eidemque rei vel loco plures ex variis titulis adnecti possunt indulgentiae; sed eodemque opere, cui ex variis titulis indulgentiae adnectae sint, non possunt plures acquiri indulgentiae, nisi opus requisitum sit confessio vel communio, aut nisi aliud expresse cautum fuerit."

Once we understand that "pro eadem die concessae" has no place in that Canon, it should be reasonable to infer that one Communion a week will suffice for any number of indulgences, no matter if the prayers or the good works to which the indulgences are attached are performed on several days; provided, of course, that the contrary is not specified in the grant of the indulgences.

The author offers an explanation of Canon 933. It is stated that there are authors who hold that one Communion a week suffices to gain indulgences granted for several days. Then an outline of Fr. Vermeersch's argument is given. It is to the effect that the faithful who communicate *iuxta morem,* that is, according to the prescriptions of Canons 931 and 933, can gain daily the plenary indulgence for saying the Rosary before the Bl. Sacrament, though they communicate only weekly. (Fr. Vermeersch has other arguments in his article in *Periodica,* but we are not so much concerned with his arguments as we are with those of the author.) Isn't it a pity that such authorities as Msgr. de Angelis and Fr. Vermeersch are poles apart respecting the exact signification of the term *iuxta morem,* as applied to these Canons?

De Angelis does not admit that the reasons given by Fr. Vermeersch are sufficient to prove his interpretation of the matter in question. In fact, he opposes very strongly: ". . . nobis videtur nullimodo sustineri posse." We continue with the author's argument:

"Indulgentiae enim *'tantum valent quantum sonant';* ipsae accensentur privilegiis quae ex ipsorum tenore aestimanda sunt, nec licet illa extendere nec restringere (Can. 67)."

Could it be possible that the Monsignor overlooked the fact that *nec licet illa extendere nec restringere* might be taken to heart by himself? Did he not insert in Canon 933 "pro eadem die concessae"? And does not his interpretation of Canon 933 "restrict" the generosity of the Church so much that, instead of one Holy Communion satisfying for all the indulgences ordinarily gainable during a week, it would satisfy only for those gainable on one single day? The Poor Souls would become poor indeed if the above interpretation were to be officially sanctioned. They would be deprived of countless plenary indulgences. Consider how many plenary indulgences can be gained during a week by saying the Rosary before the Bl. Sacrament. Many people *do* say the Rosary during Mass. Even should they be un-

aware of the plenary indulgence gainable each time (provided they comply with semi-monthly confession and weekly Communion—the church-visit and the intention prayer are not prescribed) the plenary indulgence would be gained nevertheless, if they merely have the general intention to gain all possible indulgences. The argument continues:

"Si vera esset praefata interpretatio, nullius roboris ac prorsus inutile esset dispositun Can. 931, § 3, vi cuius ad omnes indulgentias lucrandas, pro quibus Communio praescripta sit, requiritur Communio quotidiana vel fere quotidiana; sufficiens esset Communio hebdomadalis, quinimo Communio quolibet nono die peracta."

As to the signification Msgr. de Angelis sees in Canon 931, § 3—I was amazed beyond expression on reading his words. That paragraph of Canon 931 does not at all concern itself with daily or almost daily Communion as a condition for gaining indulgences. It explains when the usual confession condition *does not apply.* First, those who are accustomed to confess twice a month need not make any other confession—no matter how many indulgences they wish to gain. Secondly, those who communicate five times a week are not required to fulfill the confession condition *at any time* to gain an indulgence, other than a Jubilee —provided they remain in the state of grace, of course. It might be helpful to quote Canon 931, § 3:

"The faithful who are in the habit to confess at least twice a month unless legitimately impeded, *or* who receive Holy Communion daily in the state of grace and with a good and holy intention, though they may abstain from receiving once or twice a week, can gain all indulgences without actual confession for which otherwise confession would be a necessary condition. The indulgence of an ordinary or extraordinary jubilee, and those granted in the form of a jubilee, are excepted from this concession." (Fr. Woywood's trans.)

In the above I have ventured to suggest that "or" should be printed *"or,"* so that there may be no misunderstanding. The Latin is *aut.* For many years it was not unusual to read in question boxes: "One who goes to confession twice a month and communicates five times a week . . ." That is absolutely incorrect.

It ought to be evident that Fr. Vermeersch's interpretation in no way lessens the force of the Canon, much less does it make it useless. The argument continues:

"Putamus itaque quod Communio utique fieri potest in pervigilio die cui indulgentia fuit fixa et per totam subsequentem octavam . . ."

The above is correct, in as far as it goes, but I have been trying to show that the words have

not the meaning the author attaches to them. Or, to be more precise, no proof *whatsoever* has been given to induce one to accept as correct the conclusion: "Sed tot requiruntur Communiones quot sunt dies quibus una vel plures indulgentiae acquiri possunt."

Perhaps the reader would feel more inclined to accept the interpretation of Fr. Vermeersch, if he had his entire argumentation for investigation. But it might suffice to recall that Fr. Vermeersch was a collaborator in the codification of Canon Law. Surely he had an intimate understanding of the canons we are discussing. In conclusion I present an argument (my own) which I think so simple and decisive as to leave no doubt that Fr. Veermeersch was absolutely correct.

According to Canon 931, § 1, *both* confession and Communion may take place during the octave following the indulgence day; and, according to Canon 933, one confession and one Communion satisfy for several indulgences. The argument:

The *same* words, in the *same* sentence, must have the identical *same* signification in respect to the number of times Communion must be received as they do to the number of times confession must be made, to gain certain indulgences; and vice versa. The sentence: " . . . and both, confession and Communion, may be made during the following octave."

If it can be shown that there must be as many Communions as there are days on which indulgences are gainable, then there must be the same number of confessions. (Is anybody going to admit that confession must be made several times a week, much less, every day of the week?) On the other hand, if it is certain that confession at the end of a week suffices for all the indulgences of every day of the week, it *must* follow that Communion at the end of a week suffices for the indulgences of the entire week.

It must not be forgotten to say that the above is merely a general rule; there can be exceptions. For instance—in granting that special Rosary indulgence, the Church could have prescribed that Communion be received each day a person wishes to gain the plenary indulgence for saying the Rosary before the Bl. Sacrament. Fr. Vermeersch was very careful to advert to that possibility, for he says, in respect to the brief granting the indulgence: "Non dicitur: 'diebus quibus s. synaxim receperint,' sed mere 'qui s. communione juxta morem sint refecti.'"

This paper is offered to the reader in the hope that, some day, it may be officially established that the late Fr. Vermeersch was correct in maintaining that, as a rule, one Communion a week suffices for all the indulgences of the week.

N. O. D. L. Notes

From the field — *Mr. William C. Smith*

THE work of N.O.D.L. is showing an upswing in various communities throughout the country.

For example, in Carey, Ohio, Father Francis Xavier Knapp, O.F.M. Conv., has lined up the merchants and the ministers of the town to engage in a drive for clean literature. Father Knapp tells us that they are all willing to co-operate.

Then from Troy, N. Y., our friend, Father Charles C. Smith, long an ardent worker for NODL, tells us that he is conducting negotiations with one of the local distributors to have certain magazines dropped from the newsstands. Father Smith says that for a while after the War things were in a pretty respectable condition in his area, but that recently a flood of objectionable magazines has been hitting the newsstands.

Then too, from Sopkane, Washington, comes a letter telling us of the objectionable type of literature being sold by newsstands in the form of the cheap reprints of novels. Some of these, as the letter points out, and as we all know, are certainly anything but wholesome. While NODL is at the moment unable to cope with this type of literature, so far as reviewing it and making up a list of objectionable publication that violate the NODL Code, it would still be very helpful if NODL reviewers would keep an eye on newsstands that sell these cheap reprints, and let us know in general which ones are objectionable. The examination need not be exhaustive, but a general view of the type of material in these reprints would be helpful in guiding inquirers who wish to know which of these reprints to avoid.

Note On "Blue Discs"

In the trade magazine of the theatrical and radio world, *Variety*, the word "blue" is used to connote anything off-color. In a recent issue, the magazine tells of a new way in which indecency is being propagated. This time it is through the playing of bawdy recordings. Of course, everybody knows that there are certain phonograph records that are, as *Variety* would say, "blue." But a night club just outside of Memphis, Tennessee, got itself padlocked by the civil authorities for playing allegedly bawdy records over a low-powered radio transmitter that could be heard only in the immediate vicinity. Seems that people would park in their cars near the night club and tune in their radios to this low-powered transmitter and listen to the records.

The police put their foot down on this.

It seems to me that if the police authorities can take cognizance of this sort of thing,

they ought also to be able to be made alive to the dangers of salacious literature.

Comic Books Bite The Dust

In Indianapolis, magazine distributors, city officials, and civic groups have been working together to ban 35 different comics. In Detroit, a drive against comics has also been going on with the resultant banning of 36 magazines. Hillsdale, Michigan, followed the lead of Detroit and banned the same magazines.

Other towns are considering doing likewise.

Satirizing Dirt

Sometimes the most effective way to make salaciousness look really bad is to show how futile and ridiculous it actually is. Voltaire used the barbs of his wit against the Church. Sometimes the same process can be used in reverse, to make evil look silly.

Frank Scully, in his weekly column in *Variety* does this pretty often.

Recently he has been running what he calls his "Hollywood Psychiatric Word-Book," in which he uses the ponderous terminology of psychiatry to rib both psychiatry and Hollywood's pretensions.

Here is one of his "definitions" that I think should be taken to heart both by publishers and motion picture producers.

"Delusion: A false belief, i.e., that a dirty best-seller can be cleaned up enough to make a top box-office grosser by a mind dirtier than the original author's."

Change of Heart

Richard Reid, editor of the New York Catholic News, passes on this little tid-bit:

Eight years ago a Protestant minister suggested that a "Secretary of Religion" be appointed as a member of the President's Cabinet. When the founders of the nation provided for the separation of Church and State, "they had no intention of separating religion proper from government," he said, "or of crystalizing distrust in religion. On this point we have gone astray." The ministerial advocate of a Cabinet Member of Secretary of Religion eight years ago is the Rev. Dr. Edwin McNeill Poteat, one of the leaders in the group which issued the "Protestant Manifesto" charging Catholics with seeking to breach "the American principle of Separation of Church and State."—Alabama Catholic Week.

There are two things to aim at in life: first to get what you want; and after that, to enjoy it. Only the wisest achieve the second.—Logan Pearsall Smith.

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July, 1948

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Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

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(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

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Amazing Detective Cases
American Detective Annual
Argosy
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
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Cheers
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Complete Cowboy
Complete Detective
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Detective Short Stories
Detective World
Digest and Review
Dixy Parade
Dramatic Detective
Eyeful
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Fun
Fun Frolic
Fun Parade
Fun Riot
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Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
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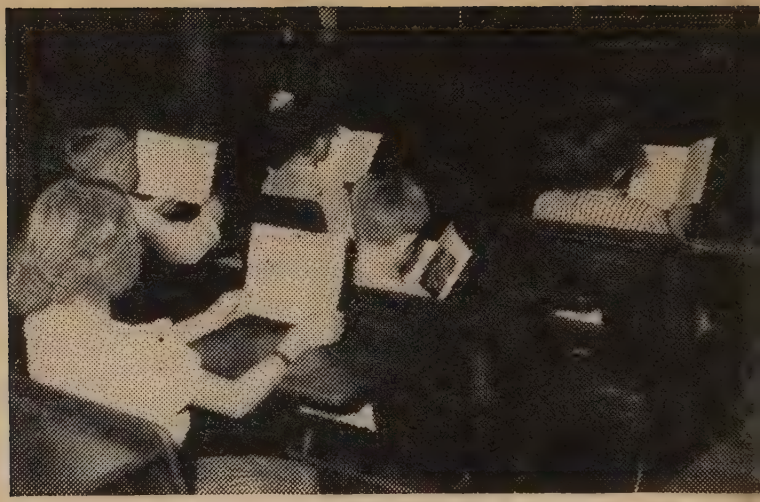
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories



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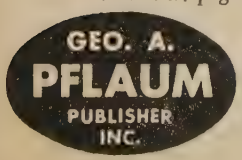

124 E. THIRD ST. DAYTON 2, OHIO

Union with Jesus

M. Eugene Boylan, O. Cist. R.

What it means and how to achieve it

THERE is one characteristic common to all the Saints and holy people of the Church—a characteristic that predominates in the lives of the Apostles. It is their personal love of Our Lord. By limiting his union to certain texts, a priest can consider his life as one of a laborer in God's vineyard winning souls by personal toil and effort, for the sake of an eternal reward. The dominant characteristic in such a conception is that of *service*. Now, this is quite opposed to Our Lord's view, as expressed when He said to His Apostles: "You are my friends . . . I will not now call you servants." And He went further. He insisted that they are the friends of His choice. "I have chosen you."

It is essential to remember this fact. We priests are chosen by Our Lord for a purpose. And the reason He chose us is not because of our own merits or talents, but because of His own goodness and mercy. He chose us because He loved us—loved us quite beyond our own merits. In fact, any good there is in us is because of His love for us. And having loved us, He has shared with us *everything*. He has made us part of Himself—sharers in His divine nature, sharers in His Priesthood. We share in His merits, in His powers, His virtues, everything He has is at our own disposal. All is ours. He Himself is ours, for He dwells in our souls to share our lives.

No amount of service, service as such, can return such love. If we want to realize how inadequate mere service would be, let us look around at the married couples we know, and note how terribly hurt a man or woman is who loves his or her consort intensely and receives in return only service—no matter how efficient that service may be. Personal love is essential in such cases. This is even more true of our case in regard to Our Lord. We must give Him personal love.

One has only to read any of the literature in regard to the Sacred Heart to realize how much our personal love means to Our Lord and how little anything else of ours counts in His eyes if we do not give it to Him out of love.

Partnership With Christ

Our Lord's plan for each priest is personal partnership "We: Jesus and I." This is how He would have each priest live and act—in the first personal plural. Our Lord wants to share every moment of our life, especially every moment of our ministry. He wants us to live and work in complete dependence upon Him-

self and His love, never forgetting, never doubting it. He wants us to think of Him always in the second person singular—not the third, as many priests do. He wants us to be His friend; but He wants even more than that. He wants us to find in Him, and to give to Him, all the love that human hearts can give each other.

Writing for English-speaking priests, one must here advert to the hesitation or reserve that some temperaments experience when there is talk of love—especially of love viewed from the more human side. Too-literal translations from the Romance languages, too emotional appeals addressed to us in our youth, too "precious" exhortations from some over-zealous nuns, exaggerated sentiment and pathos in sermons, bad art in poetry and painting, and a hundred and one other exaggerations of piety, may have "conditioned" us so that we are allergic to any appeal that even faintly recalls our past memories. Present-day psychology, too, has created in many minds a distrust of the more human side of devotion, though it is rather with reference to Our Lady than to Our Lord that it is operative. This is a spectre that must be laid.

There are modern psychologists who seem to consider that all our motives and our attachments originate in some form of sex appetite. The higher movements of our heart are but sublimated "sex-drives," they hold. Even if that were true of the natural loves, we are here dealing with the supernatural.

Our Natural "Driving" Power

But it is not even true of the natural. Even if we limit ourselves to the observations on which these gentlemen base their conclusions, the most that can be suggested is that there is a fundamental, undifferentiated "drive" which can be turned towards various ends and utilized by various appetites. Working in countries where moral standards are lax, where there is little or no restraint on passion, and where children are often brought up without religion, it is not surprising that they should frequently find that this "drive" has been associated with the strongest animal passion in man. But that does not mean that it originates in it. In fact, if one studied their material closely, I think, one could find evidence in favor of the independent origin of these things.

No one, especially a Catholic confessor, will question the frequency of their association and their significance. But a Catholic will also realize that all human relationships have their origin in the mind of the Creator and that, like the colors of the rainbow coming from white light, they are different components and manifestations of a higher love which contains them all eminently. It is much more scientific and much more certain to say that the love of a father,

the love of a mother, the love of a brother, the love of a husband, the love of a friend, all manifest different aspects of a love that can be found burning in the Heart of Jesus—than to see in all these loves the mere "sublimation" of an animal passion, in which they have their origin.

Subject to His Sway

While all spiritual authorities agree that the natural can intrude and infect our motives in the spiritual life, I think we can safely set aside any fears based on the ideas of some modern psychologists about their fundamental origin. The love of God in our hearts is something supernatural, something poured out there by the Holy Spirit. All we have to do is to make our natural appetites subject to His sway, and we need have no hesitation in fulfilling the Divine commandment to love the Lord with our whole heart and our whole soul, with all our mind and all our strength.

It is because this personal love of Our Lord is so important in the spiritual life of a priest, that we advert to these difficulties, which to many minds may seem merely chimerical. But one must try to meet the needs of all temperaments. Many are afraid of falling into sentimental excesses in their devotion if they give free rein to the heart in loving Our Lord. It might be well if they would consider for a moment the possibility of erring more seriously by being too cautious.

We cannot get rid of human nature and its needs. As some one put it, translating the Latin tag: "You may drive nature out with a pitch fork, but it will always come home to roost."

If one leaves the natural appetites of the heart starved by confining oneself to a too abstract devotion, completely neglecting the claims of flesh and blood, first of all one is depriving oneself of the great help that the emotions can be in the spiritual life when they are properly controlled; secondly, there is the danger that our hearts may seek their natural satisfaction in far more dangerous ways. It is not good for man to be alone; and if Jesus be not our friend, we may seek friendship—sentimental friendship—elsewhere and with disastrous results.

Working For An Abstraction

Then, too, there is the possibility that, by making God as remote as the Alpine snows, our service of Him may degenerate into something animated by a mere motive of gain that is quite close to selfishness. There are men who work—and work earnestly—from an abstract sense of duty and a sort of self righteousness, sometimes achieving a sense of self-exaltation, giving thanks that they are not like the rest of men and, by ascribing to their own talents and diligence in the work of the ministry, the success they achieve, thereby make themselves hate-

ful in the eyes of God by their pride. External regularity and internal diligence are often more the work of self-love than of divine love. Such men rather repel souls than attract them. At least, when souls do come to them, they miss something, something which the close friend of Jesus is always able to give them, though often he is quite unconscious of the fact.

If one is going to err, better err on the side of forging too many bonds with Jesus, than too few. Our Lord wants all we have to give Him. If there is anything amiss in the manner of our giving He can rectify it. Let us then keep close to Him. How are we to do this?

Liberty of Spirit Necessary

The first step is to ask help of Him who promised that we shall receive if we ask. And if our prayer is to be sincere we must be prepared to set aside all obstacles to companionship with Jesus. War has to be declared on habitual sin. Prejudices, inhibitions, reserves, have to be examined and deprived of any undue influence on our attitude. And then we must cultivate liberty of spirit. This is of the *utmost* importance.

Companionship with Christ is not in practice a matter of physical nearness, for He is near us—He is in us—all the time. It rather depends on our avoiding all things that would make us unwilling to advert to His presence. Now if we are overscrupulous—if we are liable to see sin where there is really no sin—we shall be finding obstacles to this companionship all day long, and it will be unbearable. At the risk of differing from the views of many readers, we would suggest that the spiritual life—at least, in so far as companionship with Jesus is concerned—is far better served by a broad, wide, common-sense code of conduct, than a narrow, over-strict rigorism that feels always bound to choose the better and the safer of two views. The point is that the liberal view leaves us free to share more of our life with Christ, and the more we keep in contact with Him, the better we shall become. The strict attitude—at first sight the safe—only tends to make us turn away from Christ—and that is spiritual suicide.

Glory In Our Infirmities

The next step is to glory in our infirmities and to realize that the particular "formality" under which Christ unites Himself to us, is as our *Savior*. He expects to find us infirm. He even expects to find that we are sinners. Even our sins need not separate us from Him, for He came to save sinners. If we offer them to Him and point out to Him that they are only symptoms of a more fundamental weakness and illness in our souls, we can forge a link with Him that need never embarrass us. For no patient is embarrassed by his illness in the presence of

the doctor, and can one, even in one's wildest nightmares, imagine the Gentle Physician deserting a patient because he is ill?

No, the real trouble is that we are too proud to be merely His patients. We have not humility, we have not the attitude of true spiritual childhood. "Unless you be converted and become as little children you shall not enter the Kingdom of Heaven." We do not know ourselves, because we do not want to know how weak we are, and we do not know the Heart of Jesus, because His goodness and mercy are well nigh unbelievable.

Our Lord's Words To A Religious

Perhaps the best way to indicate here how Our Lord wants to be regarded, is to quote from the notes of Sr. Josefa Menendez, passages which she records as having been uttered to her by Our Lord Himself. Without passing any judgment on their authenticity, no one who knows the doctrine of the Church can question their correspondence with actual reality.

Sr. Josefa quotes Our Lord as saying: "Of consecrated priests and religious, My elect and chosen ones, I ask once more all their love, and that they should never, never, doubt Mine, and, above all, that they should trust me implicitly. What is easier than reliance on My Heart. . .?

"I shall make people understand that My first work in their souls has no other foundation than their own nothingness and frailty; and there begins the first link of the chain of love, which I prepare for them from all eternity.

"I ask for nothing better than to absolve erring souls . . . How tenderly I welcome those who after a first fall come to Me for pardon . . . and should they sin again, nay even often, I will forgive them a million, million times; love never wearies—and I will wash them in My Blood and blot out every stain from first to last.

"I do not want their union with Me to be of an indefinite character, but as close and intimate as that between two people who live in familiar friendship and who, even when no word is spoken, yet have a constant regard and mutual attention for one another—the result of their affection."

These are but a few sentences from a collection of many such, but they should answer any objection one may feel to aspiring to close and constant companionship with one's Savior.

A Fundamental Mistake

Perhaps there is one mistake that may be responsible for our hesitation. Even though we regard Him as our Savior, we think of His saving action as something confined to the past; He saved us from original sin; He saved us from our past sins; but now that He has restored us to life, we feel that we cannot

count in the same way on His saving grace if we fall again.

That view is quite inadequate and incorrect. Our Lord is present to us every moment of our lives, saving us from ourselves, from the world, and from the devil. He is incessantly supplying for us, repairing our mistakes, fixing up our shortcomings, supplementing us in every possible way. He will forgive us and restore us seventy times seven times. He is always Our Savior, Our Jesus.

Perhaps one more quotation from Sister Josefa will help:

"My love for them goes further: not only shall I make use of their daily life by giving their least actions a divine value, but I will make use of their very failings and frailities, and even their falls for the salvation of the world."

To them that love God, all things work together for good. No matter what we have done, or what we are, we can find in Jesus a Savior Who, being omnipotent, is able to save us from everything and Whose Heart is burning with the desire to do so. We have only to go with confidence to the throne of grace.

This life of companionship with Christ sums up all that we have written about the spiritual life of the priest. If one lives and works in Christ's company, there is no need to worry about the different details of the spiritual life. They almost automatically look after themselves. The different virtues come into play as required, the various exercises and duties follow from our conversation with Christ. The little jobs of the day take on a new significance. Companionship with Jesus sums up everything and vivifies everything. Did He not Himself sum it all up: "Abide in Me"?

To find this companionship, to achieve it, to persevere in it, what are we to do? The answer can be given in one word. That word is "Mary." Where else shall we find the child, as Pius X asks, but in the arms of His Mother? Who else will unite us to Christ but she of whom the same Pope has written: "There is no one more capable of joining us with Christ."

Devotion to Mary then is an integral part of devotion to Christ and we shall consider it in our next article.

A young Anglican minister did not like hash. His wife acquired a French cookery book giving many recipes for using leftovers. The next evening one of the fancy mixtures in a covered dish appeared on the table.

The Vicar reached over and raised the cover, but the wife said, "Why don't you ask the blessing first, dear?"

Replied the Vicar—"I don't believe there is anything here that hasn't already been blessed."

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

When a Bishop is to be consecrated, must the two assistant Bishops say all the words of the Pontifical with the chief Consecrator?

Yes, they should do so in a low voice, except the prayers for the blessing of the insignia. They are real co-consecrators and do really confer episcopal consecration just as does the chief Consecrator, and they should have this intention (Constitution of Pius XII, Nov. 30, 1944).

May a Bishop require religious who are ordinary assistants in a religious parish to come to diocesan conferences (Canon 131)?

Yes, he may (Comm. of Interpretation, Feb. 12, 1935).

If a Bishop alone saw a priest doing something grave, may he suspend him ex informata conscientia?

No, he cannot do so, although the priest should get a *correptio secreta* (Canon 2309). The law presupposes that the Ordinary has *proofs* satisfactory to the Holy See in case of recourse (Canon 2190). At least two first-class witnesses under oath must testify (Vidal: *De Processibus*, n. 795: Vermeersch-Creusen, III, n. 377, 6th ed.).

Does the recourse suspend the penalty in this special process?

It is practically certain that in this *special process* the recourse does not suspend the penalty (Noval: *De Processibus*, n. 511). Canon 2287 does not apply in this *extraordinary* process of part III of Book IV of the Code.

What is the difference between removal and transfer of pastors?

In removal (*amotio*) a grave cause exists in the parish for his leaving the place (Canon 2147). In transfer (*translatio*) (Canon 2162) he is doing well where he is, but the Bishop thinks that another parish needs him for special reasons, e.g., financial, languages.

A marriage case is hereby presented to you: John and Mary, both non-Catholics, married in 1922 and had several children. John divorced Mary. Mary then married Hubert, a non-Catholic, who was a divorced man. Hubert divorced Mary and attempted marriage with Julia, a Catholic, before the judge. Julia now wants to have her status regularized. Can this be done?

a) The first marriage was valid by a presumption of law (Canon 1014). Investigations, however, can be made. If it was valid, Mary, the divorced wife, could not validly marry Hubert because of the previous bond.

b) Hubert was previously married to Agnes. Were they *both unbaptized?* If so, there is room for the Pauline Privilege under

the usual conditions (Canons 1120-1127).

c) If they were *both baptized* and the marriage was valid and *consummated,* nothing can be done as long as the wife lives (Canon 1118). Even if they were *both only probably baptized* and the marriage consummated, nothing can be done (Holy Office, June 10, 1937).

d) If *one was baptized and the other certainly not,* we have a "Montana Case," if Hubert becomes a sincere convert and was not responsible for the divorce. It is a case for the Holy Office, but it will take about a year befor a favorable answer is received. Some petitions are refused. If Hubert was baptized as a non-Catholic and was validly married to Agnes, he incurred the impediment of crime by attempting another marriage after his divorce (Canon 1075). A dispensation must be obtained if the civil marriage with Julia can be convalidated. Too much encouragement should not be given to the party in cases like this.

What rite does a convert from the Orthodox Eastern Church follow?

1. The convert may join the corresponding Catholic Oriental rite.

2. He may embrace any Oriental Catholic rite which he chooses.

3. He may follow the Latin rite, if he prefers.

4. After joining the Latin rite, he still may later join his native corresponding Catholic rite.

These are the decisions of the Holy See (Goodwine: *The Reception of Converts,* p. 175).

Jewish Tribute to Pope

William Rosenwald, national chairman of the $100,000,000 United Jewish Appeal for Refugees, praised Pius XII for his assistance to Jews in Europe throughout the war. Speaking at a regional conference of the agency in St. Louis, on March 21, Mr. Rosenwald said, "Pope Pius provided aid for the Jews in Italy and intervened in behalf of refugees to lighten their burden. His sense of compassion and sympathy toward oppressed peoples constitutes the finest expression of humanitarism."

Sodality in 'Encyclopedia Britannica'

St. Louis, Mo.—An article on the Sodality of Our Lady, written by Miss Dorothy J. Willmann, national organizational secretary of women's parish Sodalities, in the 1946 revision of the "Encyclopedia Britannica" is the first account of the Sodality given in this famous 178 year-old encyclopedia.

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

Christ bids us "search the Scriptures"—John 5:39.

The Pope forbids us search the Scriptures.

Pope Leo XII, in his Encyclical of May 3, 1824, says: "If the sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise, etc."

SMITH:

We cannot believe that Dallman is ignorant of the fact that the Church recommends the daily reading of the Bible by all her people. At least six Popes have written special Encyclicals on the subject, and offered special spiritual privileges to the ones who spend at least fifteen or twenty minutes a day reading the Holy Scriptures.

As to the clergy, they are bound, under pain of mortal sin, to read their Breviary every day of their lives, and it is no less than three-fourths Holy Scripture.

Luther, who, his followers are wont to tell us, never saw a Bible until after he left the Church, learned to know the Bible thoroughly, not after his apostasy, but as a Catholic. In fact, he writes that he knew the Bible so well even as a *boy—a Catholic boy* — that he could identify any passage when quoted. On page 22 of his *Table Talks,* published in the year 1568 at Eisleben, which we have verified in another edition published in 1581 at Wittenberg, he writes:

> Da ich jung war, gewehnete ich mich zur Biblia, lase diselbe oftmals, das ich wuste wo uniglicher Spruch stunde, und zu finden war, wenn davon geredet ward.

which in English reads:

> When I was young I acquainted myself with the Bible, read the same often, so that I knew where any reference could be found when any one spoke about it.

The keeper of the British Museum, Department of Printed Books, wrote to us some time ago:

> The Bible was continually being printed in Luther's youth, and between 1466 and 1500 (before Luther left the Church) there were fourteen editions of the Bible in German, many of them with illustrations, a sure sign that they were expected to go into the hands of laymen.

Luther had a good knowledge of Latin, and in the Breviary he read the Latin version of the Bible, which had been preserved by the Catholic Church from the day its Canon was determined in the fourth century.

What then can Pope Leo XII have meant in his Encyclical of May 3, 1824, when he wrote:

"If the Sacred Scriptures be everywhere indiscriminately published more evil than advantage will arise"? He meant just what those words *"indiscriminately* published" imply. He meant that when any one undertakes to publish what may be an incorrect translation of the Bible, he is not circulating the word of God, because even one error in translation, relating to faith or morals, would falsify the word of God.

It must be remembered that the Catholic Bible contains seven more books in the Old Testament than does the Protestant version. Since the books which Protestants do recognize were accepted entirely on the authority of the Catholic Church, they are inconsistent in rejecting the other seven. They call these books "Apocrypha," which means "doubtfully inspired," yet all of them were contained in the Alexandrian Canon, which was used by the Greek-speaking Jews of Alexandria, Asia Minor, Greece and Italy. Three hundred out of three hundred fifty quotations used in the New Testament from the Old, are taken from this Alexandrian version, known as the Septuagint.

Father Bertrand L. Conway, C.S.P., in his *Question Box,* points out that "the Christians of early Rome must have known the Apocrypha, for the frescoes of the Catacombs picture Susanna and the elders as well as Moses and Jonas from books of the Old Testament which the Protestants reject. . . St. Clement of Rome, the Shepherd of Hermas of the first century, St. Irenaeus, St. Hippolytus, Tertullian, Cyprian, Polycarp, Clement of Alexandria, and Origen, of the second century, quoted from them. These Christian writers themselves used the Greek Bible, which contained all the books the Catholic version carries today.

Even Dr. Eck told Luther at the Leipzig Disputation that the inspired and Canonical character of the books of the Bible could be known only by the divine authority and tradition of the Catholic Church. He quoted these words of St. Augustine against Luther: "I am compelled to believe the Gospel only on the authority of the Catholic Church" (Contra. Epis. Fand. Maniche,, Ch. V).

Luther placed himself above the Bible when he called Revelations "neither apostolic nor prophetic," when he called the Epistle of St. James "an Epistle of straw," because it contained "his crazy doctrine of good works" (Grisar, V., 521-522).

Dr. Dallman seems not to take into account that the Bible which Protestants have today represents possibly the thousandth transcription of earlier versions, copied a hundred times each century by monks in Catholic monasteries, who could have certainly made mistakes in copying so big a work, as earlier translators could also have made

mistakes; yet Protestants accept a version which is a translation of translations and one among thousands of manuscript copies, without even questioning its accuracy. While Catholics do the same they are consistent, because they believe in the infallible authority of the Church, which declared the Vulgate, for instance, to be an accurate translation of the original.

When the Vulgate was declared authentic and officially guaranteed, it was not meant that every word of the original was rendered in the Latin text, but that this text was free from error in everything relating to faith and morals, and was substantially faithful to the original writings, with which they can no longer be compared because the originals have been lost.

Rejecting the authority of the Catholic Church, Protestants, if they were to debate the question of the authenticity of their Bible, would have to be able to prove that the text, in every verse and word, conforms perfectly to the original writings. But they could not prove that, because only "copies" of those original writings are in existence, and the copies themselves could have been faulty.

The Protestant scholar Bulsen mentions 3,000 inaccuracies in Luther's German translation. Dallman quotes from the Epistle to the Hebrews, which Luther for a time rejected as "not apostolic." Then Luther added the word "only" in Romans 2:30 and 4:15, and added the word "alone" in Romans 3:28. In modern translations of the Bible that word "alone" has again been omitted, but Lutherans have not ceased to insist that it belongs there even though it is not contained in the Epistle quoted.

The lengths to which Lutherans go to justify that teaching were brought home to the writer when he listened to Dr. Walter Maier, speaking over the "Lutheran Hour" early in 1948. He commented on the miracle wrought by Christ in favor of the daughter of Jairus, whose father had approached Him to come and do something for his daughter who was in a dying condition. Christ accompanied him to his home to do more than he requested. But before He reached the home, word was brought to Jairus that because his daughter was dead "do not trouble Him." These words implied that the people did not believe that Christ was empowered to raise one from the dead. "But Jesus on hearing this word answered the father of the girl: 'Do not be afraid, *only believe* and she shall be saved'" (Luke 8:50). Dr. Maier quoted these words "only believe" to strengthen his argument that "faith alone matters."

The evident meaning of that text is "only believe that Christ has the power even to raise her from the dead," and not that He

was the daughter's Savior by His death, which had not yet occurred. Christ had exercised that power on several occasions, but it did not convince the ones who witnessed it that He was God. They conceived another alternative, namely, that He *was sent by God*, as the prophets of the Old Law were sent, some of whom wrought equally great miracles. Did not Christ declare that some of His followers after His own death would work greater wonders than He Himself had?

But even faith in Christ's divinity alone is certainly not sufficient for salvation. Are we not told that "even the devils believe"?

Dr. Dallman misinterprets Christ's words "search the Scriptures" (John 5:39). The whole text reads: "Search the Scriptures for ye *think* in them you have eternal life, and they are that which testify of Me." Most exegetes call this a mistranslation, and hold that it should read "you search the Scriptures." Evidently God could not be asking them to search the New Testament because it did not exist and, therefore, they could learn nothing about the teachings of Christ, or His prophecies, or His miracles. Evidently, therefore, Christ referred to the Old Testament, from which they could learn the teaching of the prophets concerning the future Messias.

There is no greater libel directed against the Catholic Church than that which represents her as being an enemy of the Scriptures. During the fifteen centuries she had the Bible all to herself, she could certainly have destroyed it and the modern world would not be the wiser. If she wished to have it employed only in her own cause, she could have altered it to suit her pleasure, and the modern world would either have to accept the Catholic Church's version or repudiate the New Testament altogether. For centuries she employed in her monasteries monks, whose whole time outside of prayer and work, was devoted to the transcription of the Bible by hand, and until the thirteenth century on parchment or vellum. A single copy of the Bible would, therefore, represent years of labor and great expense. Only the wealthy would be able to purchase one of these copies; but the parish churches had a copy, a huge and costly volume, usually illuminated, which was placed open on a table in the middle aisle of the church so that the faithful could have access to it. The "chained Bible" of fiction was the "open" Bible. It was chained to the table or to the floor in order that it might not be stolen. One might as well charge the railroad companies with "chaining" the "Time Table" of train schedules so that people could not use it—for the time table is usually chained at the window-guard. But isn't it

also "open" for the one purpose of having the people use it?

We could quote Protestant historians at great length in proof of the fact that Catholics of the Middle Ages, who could not possess a hand-written copy, knew the Bible far better than do any Christians of the world today. The theatres they attended showed exhibitions of Christ's life, of His miracles, of the full gospel story, so that people's minds actually became saturated with the Bible.

In his "Faith of Our Fathers" the late Cardinal Gibbons, speaking of the Bible, wrote: "It is our earnest wish that every word of the gospel may be imprinted on your memory and on your heart." Shortly before that all the Catholic Bishops of the United States, assembled in the Council of Baltimore, wrote in their pastoral to all Catholics: "It can hardly be necessary to remind you that the most highly valued treasure of every family, and the most frequently and lovingly made use of, should be the Holy Scriptures. We trust that no family can be found among you without a correct version of the Holy Scriptures."

Just in Case . . .

Bill Regan is the guardian angel of all the old men in town. Bill is retired but not inactive, so he spends all his time visiting those who are inactive. Every week he reports his findings to the priest, telling who is ill and who is in good health, who was at Mass last Sunday and who was not.

One day recently Bill was host in his modest one-room house to Ed Fitzgerald, a bachelor of 73 years who lives 30 miles from town. While they were visiting, Ed had a fainting spell. Bill thought he was dying and called the priest.

That same evening Bill visited a middle-aged couple, members of the parish who frequently gave him a ride to Mass. During the conversation he mentioned that Ed nearly died that afternoon and was still in bed at his house.

Said they: "If Ed is at your house in a dying condition, why don't you go home and stay with him?"

Said Bill: "Oh, I put a blessed candle on the chair aside of the bed and gave him a box of matches and told him to light the candle if he felt himself slipping."—**Paul E. Foster, Newcastle, Wyoming.**

Christian morality is qualified to survive because love and agreement, which unite men, are stronger than hate and fear, which divide them.—R. B. Perry, **Puritanism and Democracy.**

Air-Wave Apostolate

The catechism comes to life

Paul Sauer

"MOM . . . Mom, I'm going to be on the radio, and be a herald, and answer questions, and build the Tower. I'm going to have a badge, and send in postcards, and . . ."

"Joey, what *are* you talking about?"

"I'm talking about the program, and the club. . ."

But maybe we had better not let Joey finish the explanation; he seems a bit too enthusiastic to be coherent. As a matter of fact, though, just about everyone who has heard it, or heard of it, is registering a similar enthusiasm over Fr. Louis Gales' successful radio venture. It is a program called *Catechism Comes to Life.*

Broadcast each Sunday over the Minnesota stations, KSTP in St. Paul and KFAM in St. Cloud, and identified as "The Children's Crusade for a Better World," the program aims at making the basic truths of our religion l i v i n g, meaningful realities for all who listen to it and participate in it. In structure it resembles many of the other "quiz" programs which punctuate our daily radio-logs, but it has the spectacular distinction of being frankly and even eagerly religious.

The principals of each show are Father Gales and six grade school children, each from a different school or rural parish. The largest single allotment of the half-hour of free air-time goes to them. For twelve minutes Father lets fly with thought-stirring questions, each time calling on the child who first raises his or her hand. Despite the fact that this portion of the program is unrehearsed, the children do surprisingly well with the sticklers handed them. Typical of a Sunday's run of questions are: "What connection do U. S. coins have with religion?"; "Why should every American who appreciates the Declaration of Independence, recognize the rights of God?"; "What other word stands out prominently on our coins?"; "Why is it the duty of a true American to do all he can to insure that we shall always have liberty to worship God?"; "Do you know the name of a country where people are not free to worship God?"; "Is there any indications on American coins which expresses the idea of unity?"

When and if the youthful theologians and apologists go wrong, Father must steer them back into line. And he must always be careful to keep the conversation on non-controversial grounds. The children are cautioned beforehand to avoid references to other religious organizations.

"The Town of Truth"

To give the program the psychological appeal which is needed to guarantee the interest of youngsters, Father Gales presents it as "The Tower of Truth." The "Tower" is ever a-building, for the stones which raise its walls ever higher are the good ideas supplied by the children.

But the "Tower" concept is not the only thing which makes *Catechism Comes to Life* attractive. Also featured are a three-minute story (told by Father Gales), the "Quote the Bible" session, and the "Christian Life Question." For "Quote the Bible" each contestant is given a page on which a dozen Bible questions have been typed; from these an appropriate text to answer the problem must be selected. The problems and answering texts are sent in by the children who make up the listening audience. The game proceeds like this: "Catherine Sullivan of Basilica of St. Mary School, Minneapolis, wants you to think about Jack who claims to be a good Christian but is very proud and domineering. What words of Our Lord would help him?" The first hand up is invited to give the answer, culled quickly from somewhere on the page: "Take My yoke upon you, and learn from Me, for I am meek and humble of heart." (Matt. 11, 29.)

Unlike the others, the "Christian Life Question" is read slowly over the air and is written down by the thousands of children listening. The answers are mailed in and the best two earn $5.00 cash awards for their young authors. Children must give the name of school they attended which obviously eliminates adults from the contest. The best answers are read over the air and checks are mailed to the winners.

Another contest aims to encourage the children to read spiritual books. The program announces the two best "Ideas to Live By" gleaned from spiritual reading. In addition to their $3.00 check these winners also receive an illuminated plaque, inscribed with the sentence they submitted. For example, "The future belongs to those who love —not to those who hate!" Pius XII.

Meanwhile, the three judges from the Confraternity of Christian Doctrine have decided which three of the six participants will return the following week. Their names are mentioned along with three newcomers previously auditioned. The children on the program each receive a prize game or book published by the Catechetical Guild.

To become eligible for audition a child must have at least a "B" average in Christian doctrine. Children from a school go in groups of four to the studio, where each voice is tested for clarity, enthusiasm and sincerity. No religion questions are asked. Such questions as

"What do you do in your spare time?" or "Do you like to read? What kind of books? etc." being considered sufficient to demonstrate whether or not the child can think quickly on his feet without being frightened. Most can.

"Listening Posts"

Perhaps the biggest reason for the children's genuine enthusiam for the program is the club which stems from *Catechism Comes to Life.* In organizing a club, Father Gales did nothing new in radio circles. *Chief Wolfpaw, Buck Rogers, The Secret Three,* and a raft of other programs had clubs which flourished and died long before the *Tower of Truth Club* was born. But Father Gales did add something to the club idea, and that something was, of course, religion.

Units of the "Tower Club" are called "Listening Posts," and at present they number well over 400. Each one is made up of twelve children, called heralds, who wear the "Tower of Truth" pin, possess a colorfully printed charter, meet every two weeks, and receive a bulletin every month from Father Gales. Under the supervision of an adult moderator (who may, but need not, be a religious), the officers of the "Listening Post" conduct the meetings according to the plans suggested in the bulletin. A discussion topic is assigned for each meeting (humility, the Christmas spirit, etc.), three suggested "Golden Deeds" (offer up all the success that comes your way for the honor and glory of God; read the Christmas story in the Gospel of St. Luke, etc.), and a quotation to memorize "Learn of Me, for I am meek and humble of heart"; "Glory to God in the highest, and on earth peace to men of good will"; etc.)

The special awards keep the heralds sending in their contest answers, also "Quote the Bible" problems. Reports on "Post" activities go monthly to the Tower of Truth Club headquarters and the best are selected for publication in the monthly bulletin. Fired by the desire to live up to the ideals set forth on their membership cards, the children work zealously on special activities which range anywhere from being more helpful and considerate at home and attendance at daily Mass to putting on one-act plays and collecting old stamps and rosaries for the missions.

Adults Listen, Too

So much interest on the part of their children made it natural for countless adults to become fans of the program. They tune in faithfully, finding the question-and-answer period a splendid review of their time-dimmed religious-doctrine courses. A few who have entered the Church or returned to it after listening to the program for some time, have written to Father Gales, acknowledging *Catechism Comes to Life* as the

inspiration for their action, if not the primary cause.

It is a tribute to Father Gales and to the children of the parocial schools in the dioceses where the program is heard that they succeed so well with the not-at-all-subtle evangelizing which is the real aim and purpose of the broadcast.

That the program is a success is a fact beyond all dispute. The mailbag, always an accurate gauge of a radio program's popularity, has been bulging prodigiously ever since *Catechism Comes to Life* went on the air. The actual count varies, but 4,000 to 5,000 letters or postcards a week are not unusual, and even higher figures have been recorded. In a practical way, the program has actually brought the Catechism to life. Since nearly all of the youngsters want to be on the air and only the top students in a given school can make the grade, the obvious solution is to study harder. What is more important, the children are gaining valuable training in Catholic organization work which will be of great value in later years.

Convinced of the potentialities of radio, Father Gales is eager to convince other priests to adopt this radio apostolate. What the program has done over stations KSTP and KFAM, it can do in other dioceses over other stations. It is essential, Father Gales thinks, that the program should multiply by a kind of amoebic fission, rather than in a network coverage. Merely to enlarge the program by increasing the number of stations which carry it will do little good, for it will make the Tower of Truth Club-contacts all but impossible. *Catechism Comes to Life,* and the many carbon copies which Father Gales hopes will not be long in coming, will retain force and vitality only if presented on a moderate scale in various places throughout the county.

This is not an idle dream because in March the Most Reverend Wm. A. Griffin authorized *Catechism Comes to Life* in the Trenton diocese under the direction of Fr. John Endebrock, Secretary of Education, and Fr. John E. Kelly, Diocesan Director of the Confraternity of Christian Doctrine. Within two months the Trenton program gives evidence of flourishing and its mail count is around 2,000 pieces a week.

How to Organize the "Show"

Anxious to assist those priests who may be attracted to this new and successful radio apostolate, Father Gales is making complete instructions available for the presentation of *Catechism Comes to Life* broadcast and the organization of the "Tower of Truth" Club. Equipped with these instructions, a half-dozen spare hours each week, his bishop's approval, and a Christ-like interest in children, any priest can do as Father Gales has done.

Most smaller radio stations,

and perhaps even the larger ones, are eager to give free time for worthwhile religious programs that can guarantee a listening audience. The children and adults of your community are waiting. Meanwhile, at Station KSTP on Sundays, and at 145 East Fifth St., St. Paul (1), Minnesota, Father Gales continues to bring Catechism to life.

JULIE - - - Or House Keepers Are Hard To Get

"No, The Pastor Doesn't Want A Quick Course In Judo!"

Sermon Suggestions

For the month of July ✠ *J. F. Noll, D.D.*

The Precepts of the Church

JULY 11

When we consider that the Congress of the United States has enacted many thousands of laws to govern the conduct of the individual and of society, and that every State Legislature enacts from fifty to three hundred new laws every two years, we marvel at the divine wisdom which was able to include all man's duties, for all time, in ten laws.

Assuming that His every follower would serve God through love, Christ promulgated only two, which fully embrace the ten. One of these obligates every one to love God above all things and the other to love his neighbor as himself.

(1) God's Church on earth continues the office of Christ as Teacher, Legislator and Ruler, and because the Church would hold that position Christ gave her a mandate to teach all nations "whatsoever I have told you." He gave to Peter the commission to teach and rule in His name, saying to Him "to thee I shall give the keys of the Kingdom of Heaven, and whatsoever thou shall bind on earth shall be bound also in heaven, and whatsoever thou shall loose upon earth shall be loosed also in heaven" (Matthew XVI, 19).

Since the Bishops of the Church, in union with the Pope, are the successors of the Apostles in union with Peter, St. Paul tells us that they have been placed by the Holy Spirit "to rule the Church of God." Referring to them Christ said: "He who hears you hears Me, and he who despises you despises Me" (Luke X, 16).

Christ referred to them, the teaching body of the Church, when He remarked concerning the faithful, "If he will not hear the Church let him be to thee as the heathen and publican" (Matt. XVIII, 17).

Protestantism repudiates this authority in the Church, but only because it has no teaching body which can be traced back to the Apostles. It holds to the theory of private judgment, which is condemned, in effect, by nearly every chapter of every book in the New Testament. Its followers recognize no authority in their respective sects, and with their sect hold that the only authority for them is the Bible, for whose very existence, for whose genuineness, for whose inspiration they have only the authority of the Catholic Church.

(2) The Church has promulgated only six commandments or Precepts, and they relate chiefly to religious practice in perfect keeping with the teaching of Christ. Christ instituted the Mass, and the Church requires people to participate in it at least on Sundays and Holydays. That is her First Precept.

Christ commands the performance of works of penance and told the Apostles that after He would be taken from them His followers should fast. This led to

the setting aside of a season of penance, conforming to the forty days during which Christ fasted in the desert. Since the Church would have her people recall and show their gratitude for the Atonement which the Son of God made for mankind on Good Friday, she commands them to abstain from meat on all Fridays and on certain other days. This is her Second Precept.

On the day of His Resurrection, Christ instituted the Sacrament of Penance for the forgiveness of sins, and the Church has legislated that people must approach this Sacrament at least once a year, while recommending that they make use of it very frequently—the Third Precept.

Christ instituted the Holy Eucharist, and the Church prescribes that her people must receive it during Eastertide, while she presses them to receive it as frequently as possible, even daily—the Fourth Precept.

In the Old Law God prescribed that His people pay one tenth of their income to the support of religion. The Church in the New Law does not go that far, but orders all people who enjoy the benefits and privileges of the true faith, to support it locally, nationally and internationally—the Fifth Precept.

Christ raised marriage to the dignity of a Sacrament, and the Church prescribes that her people receive that Sacrament in the right way before their parish priest and two witnesses—the Sixth Precept.

(3) Supreme authority, whether in the State or Church, has the right to even punish their subjects for violation of laws. That is why the Church, but only rarely, formally excommunicates those who defy her laws.

The Church's position is one of great benevolence to all people, and that is why they call her "Mother" Church. She has only one great concern and that is the sanctification and salvation of her people. She looks after their spiritual needs from the cradle to the grave. When she warns them, exhorts them, threatens them, she is not thinking of herself but only of their eternal welfare.

The Church may alter her own laws and sometimes does modify one or other of them when it becomes extremely difficult for people to observe the same. But the Church cannot alter God's laws, and that is why she cannot condone re-marriage after divorce, or birth control, or change her attitude towards irreligious and immoral literature. She cannot compromise with many pagan practices which the majority of Americans seem to justify today.

Conclusion: Catholics are the most free in religion of all people. The freedom of which Protestants boast is actually slavery, because when they believe as they please and not as God requires them to believe, they become victims of error. Christ points this out when he says: "You shall know the truth and the truth shall make you free" (John VIII, 32). The mind should want truth in religion as well as in any other field. But only Catholics have any guarantee that they have the truth. For this they should be extremely grateful and should be as loyal to and respectful of their Church as they are loyal to Christ Himself.

The First Precept

JULY 18

Attendance at Mass—I

"We have an altar"—Heb. XIII, 10.

Since man is expected to live first for the greater glory of God, it seems plain that next in importance to divine revelation (by which we receive accurate and definite knowledge of God and of His will) is the need of a divinely instituted form of worship, whereby the Creator may be truly and even infinitely honored. It is equally important that there should be one grand sacrifice, by means of which all could worship God alike.

If the Old Law had only shadows, types and figures of great realities which the New Dispensation would have, it must be clear that the Christian religion should have (1) a perfect form of worship; (2) a divinely instituted priesthood; and (3) an altar of sacrifice in every church.

(1) When we read in the Old Testament of the careful and detailed directions which Jehovah Himself gave concerning the mode of worship, we cannot think otherwise than that His divine Son upon earth, Who sought only His Father's glory, would institute a perfect form of worship worthy of that Heavenly Father. In the Old Law, the divinely appointed form of public worship had the character of sacrifice. Therefore, in the New Dispensation, it would certainly be sacrifice, but possessing a value infinitely superior.

Only that is true worship of God which of itself expresses man's complete dependence on God and God's absolute rulership over him. Of such character were the bloody and unbloody sacrifices recorded in the Old Testament, from Abel down to Christ. Such was the character of Christ's bloody sacrifice on Calvary, and of his unbloody sacrifice at the Last Supper, when He began His priesthood "according to the order of Melchisedech" (Ps. 109) and which He would perpetuate through His representatives (I Cor. XI, 26).

(2) The prophet Malachy (I, 11) distinctly states that the Gentiles (the rest of the world as distinguished from the Jews) would one day have a great sacrifice, a clean oblation. And when David, peering through ten centuries of the future, saw Christ in the act of offering Himself to the Heavenly Father, under the form of bread and wine he called Him "a priest"; "Thou art a priest" (Ps. 109); and called Him a priest "forever" (Ibid), because He was instituting the grand, solemn, infinite form of sacrifice for the Church, with which He would be "all days" (Matt. XXVIII, 20).

As Jesus would teach, baptize, forgive sins through His Apostles and their successors, so through their agency would He continue His priesthood "according to the order of Melchisedech." "Do ye this in commemoration of Me" (Luke XXII, 19) well conveys the delegation, since the honor, worship and glorification of God must be the principal function of those who are to carry on Christ's work. St. Paul makes this plain when he says: "Every high priest, taken

from among men, is ordained for men in the things which appertain to God, that he may offer gifts and sacrifices for sin" (Heb. V, 1).

Priest, altar, sacrifice, are inseparable from true religion; they are essential for the proper worship of God. Hence the Apostles "ordained priests in every city" (Tit. I, 5). By such ordination we have priests today who "do in commemoration of Him" what Christ Himself did at the Last Supper, who, like the Apostles, are "dispensers of the mysteries of God" (1 Cor. IV, 1).

(3) The repetition of the sacrifice of the Last Supper is called the "Holy Sacrifice of the Mass," for which "we have an altar" as St. Paul did, and on which every day Jesus, through the priest, exercises His own eternal priesthood. In this act especially does the priest represent Jesus Christ. The very garments with which he is robed indicate how his personality is lost for the moment and Jesus represented.

How can people fail to see that it was necessary for the religion of Christ to have a form of worship of God, alike perfect and divinely instituted! And how can they fail to see that the Mass must be this, since it is the historical form of Christianity's worship! The catacombs, in which the first Christians worshipped, bear every trace of the early Christian altar and Mass. Carlyle (cf. Thomas Carlyle, Froude) says: "The Mass is the most genuine relic of religious belief now left to us." And Marius, another Protestant, writes: "The Mass would seem to have been continuously from the time of the Apostles. Its details, as one by one they become visible in later history, have already the character of what is ancient and venerable. 'We are very old and ye are young,' they seem to protest to those who fail to understand them."

The non-Catholic, present at Mass in a Catholic church, sees only the ceremonies, or the dress in which the form of worship is clothed. You are acquainted with the reality behind those accidents; but is your conduct in keeping with your belief?

Conclusion: Singing hymns, and listening to a preacher do not constitute worship in its true sense. Such a service does not differ from many a public hall celebration in honor of man. True worship implies an acknowledgment of the dependence on the part of the worshippers. Worship worthy of God requires a God as both priest and victim.

Infinite, and therefore wholly adequate, worship of God takes place daily in your parish church; and what accusation does your conscience make against you who never attend the same unless you must?

The First Precept

JULY 25

Attendance at Mass—II

"Do this in commemoration of Me"—Luke XXII, 19.

If the Catholic religion enjoyed no other advantage over other religions than the possession of the Mass, it would be infinitely above all of them. If the Catho-

lic people enjoyed no other privilege than to assist at Mass and to benefit by its power, they would be infinitely better off than all other people.

This truth cannot be too much emphasized, and it should occupy more of the thought and attention of Catholics in order that they may the better realize the extent to which they are favored.

Let us, by a brief religious survey of the past and present, convince ourselves (1) that for fifteen centuries the Mass was the official form of Christian worship everywhere; (2) that it has been taken away from Protestants, and (3) that among us it goes on uninterruptedly for God's glory and mankind's benefit.

(1) The Church still preserves the wooden altar at which St. Peter and his successors during the era of martyrs said Mass. The Catacombs, in which the early Christians worshipped, are filled with reminders of the Eucharistic sacrifices of which they were the scene.

The Mass was so widely offered at the beginning of the third century that St. Irenaeus, writing in the year 202, says: "The oblation of the New Covenant is the Lord's Supper; Christ instituted it as both a sacrifice and a Sacrament, and throughout all the world the Church offers this Sacrifice."

The altar of the New Testament sacrifice was given the place of honor in the churches which Constantine built in Rome immediately after his conversion in the year 325, and in the many churches built by his mother, Helena, in the Holy Land, at Bethlehem, Nazareth and Jerusalem, and at Constantinople.

The Mass has continued down to this day through the Orthodox Church as through our own. The Eutychian and Nestorian sects, which date back fifteen centuries, still have the Mass. If Protestants today have not the Mass, it is because their clergy lack Apostolic succession.

There is no doubt about its continual use in the Church from the day Christ immolated Himself mystically at the Last Supper and then commissioned the Apostles to do the identical thing which He had done. He had just exercised the priesthood according to the order of Melchisedech and directed that His priesthood should be continued through the Apostles and their successors "until I come," namely, at the end of the world. It was through these human agents that He would be "a priest forever" according to that order.

Paul was not one of the Apostles who received this commission directly from Christ, but he refers to his own exercise of that priesthood, calling the bread which he broke the "partaking of the Body of the Lord," and the Chalice which he blessed "the communion of the Blood of Christ" (1 Cor. X, 16).

(2) It is only during the last four hundred years that any who called themselves "Christians" have been deprived of the Mass, which was lost to Protestant Christians of this era when Apostolic succession was lost by the abolition of the Sacrament of Holy Orders, through which candidates for the ministry are empowered and commissioned to "do in commemoration of Him" what Christ at the Last Supper deputed the Apostles and their successors to do in His

memory and in His Name. They lost the Holy Eucharist both as a Sacrifice and as a Sacrament, and at whatsoever form of worship of God they assist, their worship not only does not exceed their own powers, but falls below that of the people of the Old Law, who had at least divinely-instituted sacrifices, even if they were only shadows of the great realities which were to be enjoyed by those holding membership in the Kingdom of God in the New Law.

Not comprehending the Mass they do not understand that Catholics have more than mere symbols, empty ceremonies and exterior pomp. They entertain the notion that you are attracted to Mass on Sunday during all sorts of weather by the ceremonial of the Church, which they believe to consist in vestments and candles and incense and orderly movements, with whose meaning you are none too familiar.

You, on the other hand, know that these things would not attract you to divine services at all. You know that the average Catholic comes out to the Mass which has the least display of ceremony.

Of course, every vestment has its meaning; every movement of the priest is significant; every prayer, every word of the Mass was judiciously chosen. You know that all essential parts of the first Mass offered by Jesus Himself are incorporated in one Mass, associated with official ecclesiastical prayers as replete with unction as with meaning and power.

(3) The Mass is a sacrificial action rather than a combination of prayers, and this explains why it is of little importance whether the Mass be said in an old language, or whether it be said for the most part in a low tone of voice, inaudible to the people. The priest acts as an official ecclesiastical person, and therefore he doffs his secular garb and robes himself in vestments by which Christ is impersonated. The amice represents the cloth by which Christ was blindfolded; the alb, the white garment with which Herod clothed Him; the cincture, the cord by which He was tied to the pillar; the altar itself points to His sacrifice. Its candles of beeswax represents His virginal body, and their burning during the daytime recalls the trying days of the first century when the Mass was offered in the otherwise dark, underground Catacombs, when the Mass was said over the tombs of martyrs. This explains why the relics of martyrs must be enclosed in the altar stone on which the host and chalice rest.

The words of the Prophet Malachy are literally fulfilled in our day. The "clean Oblation" is "offered in every place from the rising to the setting of the sun." There is not a minute of the day, not a minute of the night, when the Holy Sacrifice is not being offered to Almighty God somewhere (Mal. I, 10-11).

While the people of our country are sound asleep, the Holy Sacrifice is being offered in tens of thousands of churches throughout Europe; and while Europe is sleeping, in the dead of night, thousands of priests in other parts of the world are at the altar.

Conclusion: If the Mass is what you believe it to be, then it is clear why the Catholic Church obliges all her children to attend

Mass every Sunday and on feasts which honor the great mysteries of faith, and which we call Holy-days of Obligation.

If the Mass is what Catholics believe it to be, isn't it surprising that all do not attend the Holy Sacrifice every day?

The First Precept

AUGUST 1

Attendance at Mass—III

"We praise Thee, we bless Thee, we adore Thee, we glorify Thee" —from the Gloria.

Adoration, Atonement Thanksgiving, Petition. If we are bound as creatures and sinners to adore, atone, thank, intercede, then the more thoroughly we acquit ourselves of these obligations, the more we become approved of God.

If our feeble efforts to meet these demands of the Creator be united to the infinite intercessory power of Christ, Who is actually the priest and the victim of the Mass, then our prayers of **adoration, atonement, thanksgiving and petition** have infinite value.

Even if you use your Missal to follow the priest it is recommended that the Holy Sacrifice be divided into four parts, the first to cover that portion which precedes the Offertory; the second that portion which runs from the Offertory to the Consecration; the third that solemn portion which begins with the Consecration and ends with the Communion; the fourth that portion embraced between the Communion and the end of the Mass.

(1) **Adore.** In adoration we contrast our sinfulness with the holiness of God; our nothingness with His majesty.

When the priest begins the prayers at the foot of the altar he acknowledges his unworthiness to offer the Holy Sacrifice; and the acolytes, in the name of the people, make the same acknowledgment and ask for pardon and absolution from all sins. This is done the while, in the background, we see Jesus, prostrate in the Garden of Gethsemane, adoring the Heavenly Father in our behalf.

As the priest mounts the steps he again asks pardon through the merits of the martyrs, whose relics be bends over to kiss. At the Kyrie Eleison God the Father, God the Son, and God the Holy Spirit are petitioned for mercy and pardon. Then note the expression of adoration in the Gloria in Excelsis. Borrowing the words of the host of angels who came down from Heaven to worship Jesus at Bethlehem, the priest repeats: "We praise Thee, we bless Thee, we adore Thee, we glorify Thee."

Humility and adoration are implied in the petitions contained in the **Collects**, in which our prayers are offered to God through Christ with the assistance of the Saint whose feast is commemorated. In the spirit of humility, which is itself adoration, we seek to draw lessons from the **Epistle** and **Gospel**.

The whole profession of faith, contained in the **Nicene Creed**, is a surrender of the mind to the revelation of God—which means adoration; and at the words "He became Incarnate" we all bend the knee in actual adoration.

(2) All the while we follow

this portion of the Mass we strive to feel keenly the fact that the Almighty, being worthy of infinite worship and adoration, must receive homage greater than we are competent to bestow. But if we are able to offer Him His own beloved Son, our gift has infinite value and pays in full whatever debt of worship we owe Him.

Therefore, during the five minutes consumed between the beginning of a low Mass and the Offertory, strive to fill your minds with thoughts of your complete dependence on God for everything, with thoughts of His rightful claim to your service and love. Ask Jesus, Who Offers the Holy Sacrifice, to supply, by His adoration and obedience, what your past life has lacked.

You will still be engaged in these reflections when it will be time to

Atone—The principal purpose of Calvary's sacrifice, of which the Mass is the renewal, was to make infinite atonement for mankind's sins. The great High Priest of that day was promised as our "priest forever" from the rising to the setting of the sun, fulfilling the prophet's promise that "everywhere is offered a clean oblation" to the Blessed Trinity.

Since your sins are offences against God, whose dignity is infinite, their malice is infinite. That being true, you could never adequately atone for them of your own power. But through the Mass you are able to make adequate satisfaction because Jesus places Calvary's merits in your hands that they may be offered in atonement for your personal transgression.

It is not his own gift or yours which the priest offers in atonement, for note the words of the first **Offertory** prayer:

"Accept O Holy Father, Almighty, eternal God, this Immaculate Host" (Victim)—Calvary's Victim for the innumerable sins, offenses and negligences of those present at Mass, and for all the living and the dead.

The Holy Trinity is besought to accept the oblation in memory of the passion of Jesus, of His resurrection and ascension, and in honor of His blessed Mother, of His precursor, John the Baptist, of His chief apostles, Peter and Paul, and of all the saints, whose powerful prayers are besought in your behalf. While some other sentiments enter into the prayers immediately preceding the Consecration, their dominant note is atonement, sorrow for sins, for which only an infinite Victim can compensate.

At the **Memento of the Living** you and your friends are specially presented to the eternal Father, through Jesus Christ His Son, our Lord "for the redemption of their souls, for the hope of their salvation," and for their welfare generally.

Conclusion: We shall continue next Sunday our reflections on the four great ends of the Mass. Try to have them deeply impressed on your minds and hearts.

I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on them unless they act.—G. K. Chesterton.

Book Review

Poor Scholar, Benedict Kiely, New York, Sheed & Ward, 1948, pp. 198.

THIS is the story of the man whom W. B. Yeats called "the greatest novelist of Ireland by right of the most Celtic eyes that ever gazed from under the brow of story-teller." Now this reviewer, while he certainly lays no claim to a thorough knowledge of Irish literature, does claim to be thoroughly Irish by right of the most Celtic parents that ever came out of Limerick; and he does feel that, by reason of his nature and tastes, a man deserving of such a compliment as Yeats gave Carleton should have come to his attention before. But the fact is, he never in his life so much as heard the name of William Carleton mentioned. And he has the suspicion, possibly unwarranted, that most Americans, no matter how Irish and no matter how much interested in literature, have never heard of the man either. That is why he feels that, while this is a good enough book, it will prove rather dull reading to most.

The sub-title of this effort is "A study of the works and days of William Carlton (1794-1869)." Obviously, then, it is a treatment of the man against the background of the Irish history through which he lived. And he lived through a period of Irish history with which we are all vaguely familiar.

I found, however, that a vague knowledge of that history was not enough for the purpose of this book. We have all heard of the English oppression, of the cruel landlordism under which the Irish suffered, of the great famine, and so forth. But to fit William Carleton into this background, the reader needs a much more complete knowledge of the period than this. The book presumes something it is safe to presume in an Irish audience but not in an American one. If one knew William Carleton and his works well, it would be interesting to see his effect on and reactions to the events through which he lived. If one knew the period well, it would be interesting to see how this large literary figure fits into it. But to one who knows neither the period nor the man, the book becomes a task. It will perhaps be a treat to either the Carletonian or the student of Irish history, but hardly to one who needs an introduction to both.

Of course, one can and does learn considerable about the author and his times from **Poor Scholar**, but it is not a proper introduction. Carleton seems an interesting personality and probably a very gifted writer. The larger happenings of his lifetime are shocking to one who has grown up on a kind of good-natured, comic-opera dislike of the English. The wholesale murder and starvation and slavery which gave rise to that "dislike" were certainly neither good-natured nor unreal. Clearly the life of many Irishmen of Carleton's period was a living hell in which neither the life of the body nor that of the soul was respected or easily preserved. But the author talks of these things as though the reader knew them already, as he probably had a right to expect, since he was adding to a literature already large. To the

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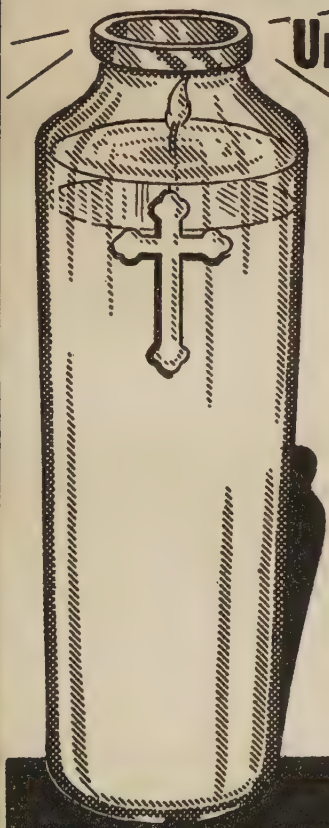

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reader who does not know that literature, however, the book seems to lack a certain kind of depth.

The presentation is that of the essayist, not that of the novelist or the historian. The writer is mulling over known facts, looking for significance and relationships in those facts, and sometimes becoming somewhat pedestrian in the process. In short, this is a contribution to a definite and limited literary field and its interest is chiefly for those who already know the field. The average reader will get through it with some ease if he wants to, but somewhere in its pages he will probably stop wanting to.—Thomas M. Flynn.

Currente Calamo

Continued from page 489

and greeted by the non-Catholics and only a couple of these priests take the trouble to return the greetings of these people. I think it is a scandal. We Catholics are hurt by it, too, since we frequently get told about it. I wish the priests could hear some of the talk that we hear over just this little thing. I suppose Protestants are used to seeing ministers bend over backward to greet people and they can't understand why priests are so indifferent. . ."

Creates Heart-aches

"I read something the other day about Catholics being so lax about greeting priests. Well, I wonder if many priests and religious know of the heart-aches they create in many Catholics who have been trained since early childhood to cheerily salute the ministers of God, by ignoring or failing altogether to return these greetings."

"I am a convert. I have never dared to call a priest 'Father'—not even in the confessional. Before my instructions began, I had no contacts with priests, and did not know who was to call a priest 'Father' and under what circumstances. When I went to my first appointment I did so hope that I would be granted the privilege of calling the priest 'Father' but no—nothing of the sort happened. Then I thought when I am baptized he will say I may. It never happened and I formed the habit of not calling a priest 'Father.' I know other converts and we really want to call the priest 'Father,' but it is so desperately hard. Why don't priests help us out a little? They could tell us about it. Maybe we would gulp and get nowhere the first time, or the first three times, but inside we would be thrilled as though we had a little piece of heaven to carry around with us and in time we would learn that the word (Father) is a confession of Faith and an act of submission all in one word. . ."

Friendliness Won a Convert

"My husband and I are both converts. Here's why: One evening during the war we were watching some ships at anchor in the bay. The Chaplain aboard one of them was taking a walk near where our car was parked and eventually he came over to us and passed the time of day. We were dumbfounded. At the time we had been brought up in a stuffy way as far as religion was concerned. But the cheerful, friendly attitude of this Roman Catholic Chaplain opened our eyes. . . We wrote him and to our delight received an answer. One thing led to another and finally we were calling on the parish priest for our first instruction. All because of a friendly greeting. . . I feel like there are countless others like myself who would embrace the Catholic Faith if they only knew how to make the approach. . ."

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Currente Calamo

Our Problem in South America

"THE almost total absence of a middle class in many areas means a dearth of vocations," observes Bishop Lane of Maryknoll after a visitation of his missions in Latin America.

"There are few calls to the priesthood among the wealthy and living conditions among the poor are so desperate that it is almost hopeless to look to them. The conclusion is plain; we must help the lowly to improve their lot. This means applying the corporal works of mercy in a program of social service—improved housing, improved ways for the small farmers, co-operatives, schools for the poor, medical care, all that an enlightened Christian conscience prescribes in giving our fellowman what the Gospel teaches to be the basic right of all men.

"Students of Latin America are convinced," he continues, "that the only way to save many millions in the remote backward areas from being lost to the faith is to bring in immediately strong contingents of missioners from abroad who will systematically build up Catholic life to such a level that it will supply locally the priests, Brothers, and Sisters who will insure the future. The local Bishops are of a single mind that this is their one source of hope. I was called upon to supply Maryknollers to over twenty different territories; it was heart-rending to refuse. Unless some of us stay up nights and do some hard planning and hard praying, in another generation great sections of Latin America may well be counted among the lost lands of Christendom."

Currente Calamo

Electronic Organs

A CAPUCHIN from Marathon, Wisconsin, approached us recently, asking for an opinion on electronic organs. This recalled a Pittsburgh Capuchin who, we knew, had had some experience in that line, so we asked him for his judgment. Here it is:

"Yes, I purchased a new pipe-organ from the Moeller outfit in Hagerstown and we are now using it.

"As you well know, I know nothing about organs; but the Sister in charge of our choir is delighted with the installation. In regard to the electric organs, I couldn't recommend any of them. An Orgatron was installed here some years ago and it was a headache from the day it was put in. Finally this company was absorbed by the Wurlitzer outfit; but their product is nothing else but a glorified Orgatron and it costs nearly $4,000. The organ I bought cost $2,902.50 plus $332.50 federal tax, making a total of $3,225."

When we wrote back asking permission to publish his experience, he replied:

"This will certainly be Catholic Action on your part to spare some poor pastor a lot of money. I was called again last week by that firm about the purchase of a new organ and I must admit that I took fiendish delight in telling them that I had just installed a liturgical pipe-organ and gave their Orgatron to a neighborhood tavern which can well afford a weekly repair bill. For some peculiar reason, the gentleman to whom I spoke doesn't like me any more. . ."

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Toward Catholic Movies

Editor:

THE program of continuous first class Catholic motion pictures for parishes, schools, institutions and organizations, as outlined in a free leaflet distributed by the Catholic Dramatic Movement, has aroused immense interest among priests, religious and lay people and has been very favorably reported by articles in the Catholic press. Most encouraging are the many telegrams and letters received from the hierarchy showing enthusiastic interest in and support of the well planned program. These telegrams and letters from the archbishops and bishops most surely secure the success of the nation-wide program.

The leaflet which outlines in detail not only the coming productions but also gives valuable help to parishes, schools, institutions and organizations in arranging their own programs and in obtaining funds to secure the necessary equipment for showings of the movies and for improvements in their auditoriums, may be had free of charge by writing to the Catholic Dramatic Movement, P. O. Box 1336, Milwaukee, Wisconsin.

The program is the result of over two years of intense study and work by Father Helfen, the founder and national president of the Catholic Dramatic Movement. Discussions with leaders in the field of motion pictures in New York and Hollywood combined with 25

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years experience in the national and international field of Catholic entertainment have resulted in this practical program of continuous production of first class Catholic motion pictures.

Since preparations of productions are so far advanced that it now can be stated that the first pictures will be ready for September, it is important that also our parishes, schools, institutions, and organizations will start preparation for weekly showings to begin in September. The leaflet mentioned above will be of great help to them in these preparations.

Sincerely yours,

The Catholic Dramatic Movement
P. O. Box 1336
Milwaukee 1
Wisconsin

Hell's Pavement

Editor:

I read the article "Is It I, O Lord?" of last April and it made me weep.

Just out of curiosity I would like to know if others also wept after reading it.

Old Spaniards have it thus: "Hell is paved with the birettas of priests."

Perhaps it was not altogether a joke when a fellow missionary here told me with a grin: "Let's pray that the Kingdom of Christ may spread in Alaska **in spite of us**"; for one such "Pater Immensae Majestatis" alone can wreck in one year what it took one century to build.

Of course, it is refreshing to see that "Pater Immensae Majestatis" has been properly denounced. There may be cockle **in agro dominico**, but there is also wheat. Heaven is

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Correspondence

also paved with birettas, no doubt.

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Segundo Llorente, S.J.
Bethel, Alaska

A Plea for Books

A MONASTERY without a library is almost like an arsenal without amunition, and despite the saying that "knowledge puffeth up" and therefore is feared and avoided by monks, the trappists (over a hundred of them) of Our Lady of the Valley are asking for donations of books. Books on any and all subjects will be gratefully welcome. The Abbey Library, despite its almost fifty years of existence, consists mostly of empty shelves, partly because the monks' slender resources have never allowed them to do anything about it, and partly also because it never seems to have occurred to good people that the monks can engage in reading and study, besides praying and doing manual work. Donations can be sent addressed to: The Cistercian Abbey, Valley Falls, R. I.

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Plight of the Potsdam Displaced Priests

Editor:

THERE are more than eleven million of Potsdam Displaced Christians in Germany, half of them Catholic, i.e., there are as many Catholic expellees as there are Catholics in Austria, three times as many as in Switzerland, about the same number as in Catholic Bavaria. Every fifth Catholic

in Germany is an expellee, not officially recognized as displaced.

Among the Potsdam Displaced Christians in Germany there are 2,194 Catholic priests, many more in Austria.

Father A. Kindermann, D.D., a member of the "Rota Romana," has just asked me to present an appeal in behalf of them to the American Catholics. He draws a vivid picture of the living conditions of these expelled priests:

"Many stations for pastoration had to be started from the scratch. The priest very often has only one room at his disposal, which serves as office, living-dining-sleeping room, and even for offering the Holy Sacrifice . . . Some priests have care of 30 and more communities, even up to 100 within a radius of 50 miles. On Sundays they have to offer three and four Masses in different places; during the week they give instructions in other communities. They have no means of transportation, except in some cases an old bicycle for which they can't get the necessary tires and repairs.

"Almost everything that seems necessary for priestly work is missing: vestments, chalices, ciboriums, vessels for the Holy Oils, missals. There are no prayerbooks, catechisms, rosaries for our people.

"The health of many priests has suffered very badly during and much more after the war. Many died already, many will not be able to take these hardships for any length of time, much more since the food is absolutely insufficient. Again and again news reaches me that one of our confreres has collapsed from physical exhaustion."

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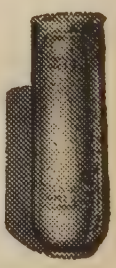

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Corresondence

Suggests Ways to Help

Father Kindermann expresses his warmest thanks to the American Catholics who helped the priests and their flock in a generous way. Through **The Priest** he presents very humbly two special requests:

1. To send Mass stipends to the expelled priests. The stipends may be sent to this writer who in turn uses the amount to send SAFE packages (SAFE, Inc. 40 Exchange Place, New York 5, N. Y.). The priests offer ten Masses **ad intentionem dantis** for each package. There is every guarantee that the Masses are offered conscientiously and immediately.

2. To "adopt" a priest or a religious center (parish) of the expellees, and to provide the necessary items as far and as long as it is possible and necessary. An American priest could "adopt" a priest over there; a parish or a sodality, a group of expellees; a Monastery the members of the same Order or Congregation.

Father Kindermann, Koenigstein/Ts, Priesterseminar, (16) Germany, Hessen, U. S. Zone, is only too glad to bring confreres willing to help in contact with a needy priest or group of expellees. So is this writer who has a complete list with all the names and addresses of the Potsdam Displaced Priests.

If 2,194 rabbis would have been expelled from their homeland and would live under sub-human conditions, what would be the re-action of the Jewish people, what would go on in Washington? Here we have 2,194 fellow-priests living under sub-human conditions. What does Christ, the Eternal High Priest expect us to do—towards the "alter Christus"?

Emmanuel J. Reichenberger
Sacred Heart Church
Glencross, South Dakota

Opinions on Julie

Editor:

GOD bless Julie and all her works and pomps. . .

Editor:

GOD bless Julie. We thoroughly enjoy her reactions. . . If she is ever available, let us know. In a moment's notice, we (the other two assistants and I) will send you pre-paid our "Gertie," the little sunshine in our lives!!

Housekeepers? God love 'em and keep 'em.

(Signed) Sacerdos, servus famulae domesticae

Editor:

ANENT JULIE, I can always get a new curate, but I can't get another housekeeper.

Pastor

P.S. I will call this to the attention of my curates.

Editor:

I do not like the Julie cartoon—always jesting about something that is prohibitory. It is unbecoming. Think it over.

Wesley, Iowa

Editor:

Just who produces the ugly cartoon "Julie" in **The Priest**? If he is a priest who has such a Julie, let him know that there are 99 who have no such females in their home. Why this constant slur on the priesthood? It's cowardly. . .

St. Paul, Minnesota

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Correspondence

For the Conversion of Russia

Editor:

THE same mail brought the February issue of **The Priest** and the Denver **Register** for Feb. 15. Both you and Msgr. Smith struck a note along the same lines: We're talking too much about Russia; we're writing too much about it; we're not praying enough for Russia. Ever since the Holy Father asked that the prayers at the end of low Mass be said for the conversion of Russia, "and acquaint your people with the purpose of those prayers," I have never started the prayers at the foot of the altar without saying, even as I go down the steps, "For the conversion of Russia." It has struck a fine note with many, and I have heard too often, "I never knew those prayers were for Russia." I may have a one-track mind on this, but I'm convinced that nothing in the world except prayer will turn Russia from her diabolical plan — and what better prayer than through Our Lord, St. Michael, "the holy Apostles, Peter and Paul," "against the malice and snares of the enemy"?

Why not urge **Priest** readers to push this idea more? It doesn't take a second to say "For the conversion of Russia" (I even say it in Japanese over here—Ro-shi-ya no ka-in no ta-me.) It makes the priest's own prayers more fervent and those of the people powerful. When peoples' souls are filled with the Bread of Life how much more powerful are those prayers than any others we could say. Give it a poosh—won't you, or we may have a putsch. Again!

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